—VOL. XXII.

NEW BOOKS.
...nd for Sale at the Depository of the ...iety, 13 Cornhill,
...oy.
... Offering.
...re of Infidelity, by Dr. Nelson.
... Closet Library.
...pirit.
...iness.
...'s Supper. C. C. DEAN, Agent. Jan. 20.

...MILY PRAYERS;
...ed, A Family Commentary on the Ser... ...ount. By the late Henry Thornton, ...merican edition. Edited by the Rev. ...D. Rector of the Church of the As... Just received by HILLIARD, GRAY ... Jan. 13.

...lementary Copy Books,
...ERKINS & MARVIN, 114 Washing... ...gned to render the acquisition of Pen... ...progressive—to save teachers the ...les, and to furnish Schools and Fami... ...al system, by which the art may be ...nd correctness. By B. H. Foster. In ...
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...aching here recommended, possesses in ...these peculiar and important advanta...
...nt upon the mind an exact idea of ...ions of the letters.
...cramped and awkward habits of hold... ...e pen.
...ngthens, and disciplines the muscu... ...and fingers.
..., commanding use of the pen, such as ...y other means whatever.
... basis or foundation of all fine pen... ...e, is indispensably necessary to the ...f rapid writing.
...ON OF THE COPY BOOKS.
...for beginners. The copies are placed ...ge, and consist of straight marks and ..., leading progressively from the sim... ...art to the formation of letters.
...tion of No. 1, and contains a series ...ically arranged, which are designed ...scular powers of the fingers, and to ...for the easy execution of large text.
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...alphabetical set of text hand copies, ...; designed and engraved in the first ...
...ation of the preceding No. and con... ...dium or round hand copies, each be... ...l, and is designed to prepare the ...
...mall round hand exercises, and con... ...hand copies, alphabetically arranged, ...ons in running hand.
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...T OF RUNNING-HAND COPIES, beau... ...gantly engraved—adapted to Fos... ...nship.
...e above has been for a long period ...nmanship and Book Keeping. His ...s received the approbation of com... ...Publishers respectfully invite Pa... ...ends of Seminaries, to examine the ...emselves as to their advantages and ... Jan. 13.

...OW CASE LINENS.
...CK 177 Washington street, have re... ...e 9-8 pillow case Linen—very heavy ...es Linen Shirtings, stout fabric, of ..., a few pieces extra fine do, for col... ...Linen Lawns; gentlemen and ladies ...&c. Jan. 20.

...d Damask Piano and Ta... ...ble Covers.
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...N SHIRTINGS.
...a very stout fabric, heavy and ex... ...tly for sale by DREW & BAB... ...n street. Jan. 20.

...TABLE CLOTHS, NAPKINS.
...loths and Napkins, of every size and ...French Towels; bird's eye Diapers; ...g; Hackabuc Diaper; Russia Diaper; ...nen; Russia Crash and Sheetings.— ...BABCOCK, at their Irish Linen ...shington-st. Jan. 20.

...ED BLANKETS.
...CK, No. 177 Washington-street, have ...tensive assortment of Double Milled ...and Cradle do; col'd Counterpanes; ...loths, &c. Jan. 20.

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...per-plate Printing.
...have opened an establishment for the ...uting Lithographic and Copper-plate ...ription; as
...ts, Views of Buildings, and Land ...ommercial Blanks, Bill Heads, Cir...
...ing Cards, engraved and printed at ...
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...ion, for cleaning, nourishing, preserv... ...ing the color of Leather, rendering it ...mpletely impenetrable by the wet, or ...
...us testimonials which have been re... ...o have used and fully tested the mer... ...servative, both of its economy and ...eather, in all its various uses, and ...ed to wet, as in Boots and Shoes, ...Tops, &c., and also on Forge-Bellows ...it has the fullest confidence in re... ...sing qualities, decidedly prefera... ...used for the above purposes.
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... and retail, by the Manufacturer's ...M C. WEBSTER, No. 71 Cornhill, ...t street; and also by C. A. & G. F. ...t St., opposite Oak street, New-York. ...Blacking—a beautiful article. Gre... ...Writing Ink, and Ink Powder. For ...tf. 8w. Dec. 9.

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...e suit of Rooms for a Gentleman and ...e or four Single Gentlemen, may be ...treet. tf. Jan. 13.

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...rms the public and individuals af... ...NIA, or Rupture, that he has remov... ...s to the House where he resides, No. ..., corner of Temple Avenue, up stairs.
...ill enable him to be in constant at... ...more than eighteen years past, been ...ture and making use of these Instru... ...ied several hundred to persons with... ...had an opportunity of seeing a great ...afflicted with the most distressing ...e Hospital of the Charlestown Alms... ...father, Deacon Gideon Foster, has ...ore than 22 years;—and he is now ...very individual relief, who may be ...He has separate apartments for ...different individuals calling at the ...ry facility for fitting these impor... ...ty of Instruments for decrepid per... ...g for any of these Instruments, will ...Foster, at any of their residences— ...es repaired at the shortest notice. ...russes have been recommended to ...ce, by Dr. J. C. Warren, of Boston, ...refer to Drs. Walker and Thompson.
...tf. J. FREDERIC FOSTER.

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...FRANCIS WELCH, President. ...retary. 1tw. Sept. 11, 1836.

Rev A Lovell

Boston Recorder.

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No. 5--Vol. XXII--Whole No. 1109. FRIDAY, FEBRUARY 3, 1837. JOSEPH TRACY, EDITOR.

RELIGIOUS.

For the Boston Recorder.

THE WORLD'S PROSPECTS, AND OUR DUTY.

10. CAUTIONS.

Perhaps, after considering these several particulars, some may feel discouraged, and despair of ever coming up to the standard which is set before them. They may think it requires more than poor human nature, in its fallen, weak, and depraved state, can be expected to accomplish. It is very true that we are not to expect *perfection* in holiness, while we remain on earth. But this has not been stated to be necessary. God in mercy blesses the labors of *sinners* for the good of other sinners.

If one *sincerely, earnestly strives* to do all which has been mentioned, he will be assisted by the Spirit of God, in a greater or less degree, according to his earnestness; and his labors will assuredly be blessed as the means of great good.

But do not forget, that the effort must be made truly and in earnest, and *perseveringly*. To strive for holiness and usefulness for a day, or week, or year will not effect the object. It must be a *striving for life*. If victory over sin is not obtained at once, the effort must be renewed again and again, till it is obtained. If impenitent friends will not now be persuaded to repent and be saved, they must be exhorted again and again, after suitable intervals, and in a wise and prudent manner, till they will repent and believe. Let us guard too against mistakes as to our sincerely endeavoring to do all our duty. There are some duties of such a nature, that if we neglect them, we need not be mistaken in respect to this point. For instance, that it is the duty of the rich to contribute of their property for the extension of the knowledge and privileges of the gospel; the duty of parents to give up their children to become missionaries to the heathen, when the Lord calls them by his Spirit, and makes them willing to engage in that work; the duty of every Christian sometimes to speak to his impenitent friends respecting the salvation of their souls; is so obvious, that if one is living in neglect of them, it is certain that he has not given his whole self, and all his possessions, and all his influence to God.

Whoever neglects these duties, should regard himself, either as not pious, or as coming far, for indeed short of doing all he can for the salvation of the world.

11. THE GREAT QUESTION.

The single question before us, beloved brethren, is, will we do all we can for the conversion and salvation of the world? If you desire its speedy conversion, and are willing to do all you can to hasten it, then your course is plain. As things are at present, scores of generations must pass away before the whole world will be converted. If a change is to be expected, it must be by means of Christians, and among these you must bear your part. You must come up, or at least strive to come up, to such a degree of devotion to the work, as we have reason to believe will secure the promulgation of the truth through all the earth, and cause faithful efforts to be made for the conversion of every soul, and be attended with the divine blessing.

What answer then do we, brethren and sisters, give to this question? Is it our resolve that we will do all we can for the salvation of the world, or is it not? Bear with me while I repeat the inquiry, to myself as well as you, are you willing to have things go on as at present; to see your own parents or brothers, or sisters, children or neighbors go on in sin, and sink down to ruin together? No; no, you cannot be content to have it continue thus. You do desire their salvation, and that of the whole world.

But how much do you desire it? More than money? more than popularity, or being in fashion? more than ease and pleasure? Do you desire it enough to strive for it, pray for it, and to warn and exhort all around to repent and be saved?

Let us not be deceived. Let us not think we really, and earnestly, and strongly desire the salvation of souls, or the conversion of the world, and the coming of the millenium, if we are still neglecting and designing to neglect to do all we can to save every soul around us.

If you, my dear brethren, do really and earnestly desire the conversion of the world, then begin I pray you immediately to act according to that desire. Let there be no one of your impenitent acquaintances for whose conversion you do not earnestly pray; and while you are prudent and careful to avoid rashness, and giving any just cause of offence, use all the proper means in your power to effect it.

12. CONCLUSION.

Your brother who addresses you has been led, he hopes by the Spirit of God, to look at the state of this wicked, wretched, dying world. He sees how slowly the kingdom of Christ is extending in the world, and that many, *many* generations must perish forever, if Christians do not awake and labor in a more effectual way for their salvation. The view is sometimes overwhelming, and his eyes become a fountain of tears, as he dwells upon the awful scene. He would do something to stay the flood of ruin, and rescue the world from misery; he has studied the subject much, and come to the firm conclusion that nothing but a change in the feeling and conduct of Christians, like that which has now been described, will effect the object.

He knows that it is not an easy thing to change one's habits, and become more holy, and that it will require *a great effort* for one who has not been accustomed to speak with the impenitent on the concerns of the soul, to commence doing it. He feels the difficulty himself, and expects that others will feel it too. But is not the object worthy of a great effort? Shall we give it up and let the world perish, because it would require a great effort to save it? No, not if we have the spirit of him, who left heaven and came into this wicked world, and died for it. As he looked at the prospect, the writer could not feel that he had done his duty, till he had set the state of things before you, and endeavored to persuade you to do all you can for this great object. He has done so in a feeble, unworthy manner, yet he hopes you will not refuse him a hearing. He has tried to lift up his voice and tell you what it is necessary that you should do; and now entreating you by the love of Jesus, and the miseries of the wicked, to arise and work, work with all your might for God, and the world, he must leave the great question for your own decision. Do all you can, and the world is saved, Jesus reigns, earth becomes like heaven. Neglect your duty, and live as you have, and a large part of the world is lost, Satan reigns, and vast portions of the earth remain full of ignorance, rebellion, and misery.

I have said much, and several times intended to say no more; but how can I stop? How can I cease to plead? how, O how can I give over the object? how rest, till every Christian joins in the mighty work, and labors with the whole soul and whole body for the cause of Christ. O beloved brethren, will you not henceforth labor in earnest and perseveringly for the good of souls, and do *all* you can for the salvation of the world?

The object can be accomplished. There are in the church men enough, and means enough, to evangelize, and with God's promised blessing, save the world, if there were only the spirit to do it. Such a spirit is becoming more and more common. It will spread faster and faster. The company of devoted men, who give their all to Christ and labor with their might for the salvation of the world, is increasing. Join it, every follower of Jesus; join it, every redeemed sinner; join it, every friend of man; and soon, *soon* the world will be evangelized, and saved.

Will *you*, dear brethren, give over the object? "No," I am persuaded you will reply with me, "No, I will not. I will give myself from this hour wholly to my Redeemer, and labor with all my power for the promotion of his cause. I will go, if he bids me, any where, I will do any work, and deny myself any pleasure, for the salvation of this wretched world.

"I will labor and pray for it, till the church awakes, the heathen receive the gospel, the blessing of God descends and the world is converted, as my life on earth is ended. Amen.

"O God, accept the offering I make, for Jesus' sake. Help me to be thine henceforth forever. Thine be every member of my body, every faculty of my mind. Teach me, I pray thee, what thou wouldest have me do, and how I can accomplish most for the salvation of this wicked world. O remember my weakness and proneness to sin, and grant me assistance as I need, that I may put in practice constantly the solemn resolution which I have now made. Use me to promote thy cause on earth and save souls from ruin.

"Pour out thy Spirit, I beseech thee, on all thy people. May they all soon devote themselves wholly to thy service, and the whole world soon know and rejoice in thy salvation. Amen."

For the Boston Recorder.

THOUGHTS OF A PILGRIM.—*NO. V.*

A TEXT APPLIED TO ITS PREACHERS.

God has pronounced the heart to be "*deceitful above all things, and desperately wicked.*" How important that his ministers should not only preach this doctrine faithfully to others, but should also faithfully apply it to themselves! since their hearts are, by nature, not less deceitful and wicked than the hearts of their hearers, and, they, of all men, are most thoroughly tried by Satan's devices; inasmuch as he knows that they have seven fold more power to do good or evil to Christ's church than the whole world besides.

The devil's grand effort with Christ's ministers is, to hinder them from preaching the gospel in the best manner, and with the best spirit: for he wisely judges that whatever mars the ministry of the word, wounds religion in her vital parts. His artifices to this end are as diversified as their character, circumstances, and creeds; but theym ay all be reduced to a few general classes.

One extensive class has its foundation in *the love of approbation.*

The love of approbation is a natural principle of the mind. It is not wrong for me to desire the esteem of my fellow men, provided I desire it in entire subordination to the glory of God. But when I displease God that I may please men, then I abuse this natural principle to sin.

The office of Christ's ambassadors keeps them constantly before the public eye. Weekly are they scanned, criticised, applauded, censured, made the theme of conversation by all sorts and conditions of men. Here is one temptation to court human applause which they have in common with lawyers, legislators, and other public speakers.

But there is another, peculiar to the preachers of the cross; and truly its little finger is thicker than the loins of the former. They well know that, if they preach the gospel as it ought to be preached, it will inevitably excite the disgust and opposition of worldly men, whether within or without the church. Micaiah could not please Ahab, for "he never prophesied good unto him, but always evil." Christ, the world hated, "because he testified of it that its works were evil." When Paul preached to the Athenians, Jesus and the resurrection, they said, "What will this babbler say?" The human heart has grown no better during the lapse of eighteen hundred years. Whoever now employs the same kind of preaching, will excite substantially the same feelings: for like causes operating upon like materials produce like results.

The manner, morever, in which men express their enmity to the gospel is particularly trying to the preacher. Did they boldly avow that they hate it for its holiness, their opposition could be easily endured. But this, they are too sagacious to do. The Apostle has testified that the preaching of the cross is to them that perish, *foolishness;* and whoever has courage enough to preach it in its native simplicity, must calculate upon having his intellect impeached. Men will call his doctrine foolish, his arguments weak, and his faith superstitious. How hard it is for Christ's servants to hear with composure their heads charged with weakness! Again; men will lay their opposition to the gospel to *the personal deficiencies of the preacher*. Now had he no personal deficiencies, this would be a small matter. But inasmuch as his personal deficiencies are many and great, he is apt to be extremely sensitive on this point. How strong the temptation to preach in such a way that sinners shall extol him for his excellence!

Ministers are not so much endangered by the noisy and violent opposition of the world, as by its corrupt opinions, expressed in soft accents, with a smiling countenance, and with a due admixture of flattery. When the hurricane begins to roar, and thunder and lighten around the mariner, he puts his bark in order, faces the tempest, and rides it out in safety. But the strong, steady, silent, unseen current of the ocean carries him imperceptibly out of his course, and, ere he dreams of danger, he is dashed in pieces upon sunken rocks.

In some communities there is so much light that systems of gross error will not go down. They must have substantially *the evangelical system*. In such cases, the main effort of worldly men will be to have the evangelical system, preached in such a way as to disturb their consciences as little as possible. The man who has the adroitness to preach the doctrines of grace without bringing them to a practical focus upon his hearers, they will extol as a paragon of pulpit excellence. They are willing that he should be as Orthodox as he chooses, provided his orthodoxy does not burn and scorch their consciences like the orthodoxy of the Bible.

There is another form of this temptation which besets the preacher's path. It is an acknowledged principle that the same truth is to be differently exhibited to meet the case of different individuals. There is one mode of addressing a Pharisee, another of addressing an open profligate: one mode of preaching to those who have been educated in the knowledge of the gospel, and another mode of preaching to the heathen. Men's prejudices, also, though they are not to be flattered, are to be taken into account by every one who would win souls. Now, if Christ's ministers are not exceedingly watchful, they will find themselves modifying the gospel, *not that they may search the sinner's conscience, but that they may keep peace with the sinner:* becoming all things to all men, not that they may *save* SOME, but that they may *offend* NONE.

Such is the combined influence of those temptations, that no man can withstand it, who does not constantly live in his closet, and who is not in the daily practice of severely scrutinizing his motives. It is an influence subtle and insinuating beyond all things. It comes in such plausible forms, it makes such fair pretences, and it finds so much corruption to work upon, that, ere the minister of Christ is aware, he is unmanned by its power.

Institute a rigorous examination of your ministry, and you will be surprised to find how often you have said things which you would not have said, and have omitted things which you would have said, had you been thinking simply of God's glory. Or, if you have not taken from, or added to the truth, you have given it such a worldly dress as greatly to abridge its full effect upon the conscience. Perhaps you desired the reputation of possessing an intellect of a high order, or a brilliant imagination; perhaps you wished to ingratiate yourself with your people by speaking against some doctrine or practice which they already regarded with sufficient dislike; perhaps you were afraid of loosing the patronage of some worldly man either within or without the pale of the church; you preached just plain enough to please the mass of Christians, and just smooth enough to please him. The church commended you; the world smiled and flattered; but the prince of darkness gained his point, and God was displeased.

For the Boston Recorder.

LETTERS ON MISSIONS.—*NO. VI.*

HONOLULU, *Sandwich Islands, Nov. 9, 1835.*

Rev. WARREN FAY, D. D.

REV. AND DEAR SIR,—The gospel must be preached among all nations. The friends of Jesus must learn to be about their Master's business. The subject of missions needs to be brought home to every Christian household—to every heart. The churches think of their missionaries too far off. They think of the heathen too far off. They put their duty to them too far off. The rule also by which they graduate our duty and theirs, and the success to be hoped for here and at home, are so immensely diverse, that we ought to compare notes. We ought to become acquainted. Missionary maxims must become Christian maxims, and Christian maxims missionary maxims; the kingdom at home and abroad one; the means for extending the kingdom similar, and the men employed in missions of the same passions as others.

They should feel that if we fall into the fire, we are burned; if into the water, we are wet; if we do not eat, we hunger; if we have few books and no time to study, we shall not be learned; if we have every thing to do, we shall do nothing well; that if a sermon at home does not convert more than one man, it will require more than one to convert a heathen; if they need the excitement of sermons, assemblies and convocations, we need them more; and if they do not thrive without various and abundant means of grace, we shall have more occasion than they to cry, "Our leanness, our leanness."

The churches ought to think soberly, and act in view of sober facts. They should entertain reasonable hopes. They should adapt means to ends, the reaping to the sowing; the men to reap to the extent of the field to be gathered. The struggle of the church to convert the world without using the means must be given up. The doctrine to go and preach the gospel must be put in practice and kept in practice. The friends of Christ must make it their business. They must not be weary of going forth and of contributing as long as they live, nor say, "When will these agents cease to annoy us; when will the call for more laborers end; when will the kingdom come, and we be allowed to sit under our own vines and fig-trees and none to molest us." Even the directors of missions speak of attempting to complete what is to be done in a limited and short time,—as if there was a boundary, to reach which men were to strain every nerve, and having gained it, to be disbanded and allowed to retire. How would it sound to talk of finishing all the praying the church intends to do by such and such a time, and fix a limit to the sacramental seasons, and say, the loving of our neighbor and our Maker, we must aim to complete it against such a year. But the time to rest from one's labors is the time of dying in the Lord. And during this and many more generations, the spreading of the gospel will no doubt be the appropriate business of the church, as it is the appropriate business of the sun to give light and the clouds to give rain. But at present, so far from thinking of the conclusion of this work, it is better to consider what can be done worth the name of a commencement; for without controversy, such is the zeal of both the churches and their missionaries, as may well provoke the stones to cry out and the beams to expostulate. For if the extreme of inconsistency be sought for between faith and works; between the conviction of the understanding and the consent of the heart; between preaching and practice,—look at the cause of missions and at the last command of our Lord. A soul saved is worth a world. Ordinarily, souls cannot be saved without a preacher. Those who preach to the heathen are blessed in the deed. They bless their country too; they bless the world. And yet men cling to a residence at home, thus casting away blessings from themselves, and from their country, and from the world. Is there a greater inconsistency than this? No, not even in the delirium of intemperance. The intemperate man praises temperance, and clings to his cup, and destroys himself. Christians praise missions, cling to their country, and ruin the nations. The man who drinks, injures others by his example. The man, who can and does not become a missionary, hinders others from being so. And who can estimate the injury? Those who have parishes in New England, and elsewhere, stay in them, and thus encourage candidates for the ministry to find places at home. O missions, missions, if thou wilt set a hedge about all that men have, and hem them in on every side, thy name shall be great and thy praise great; but put forth thine hand and take away their wealth and their children, and touch their bones and their lives, and they will—we dare not say curse thee, nor stone thee, as the Lycaonians did Paul whom they had just before worshipped. But if so, thou wilt rise up again, and go on thy way rejoicing, and preach Jesus and the resurrection in every city, until the work is done, the race run, the battle fought, and the crown put on in the third heavens.

You will, dear Sir, pardon the freedom with which I write. I should be happy to add a number of letters more, but they must be deferred till a subsequent opportunity. For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, and for the sake of the Gentiles I must cry aloud. If any thing should make us plead with one another it is the missionary service; if anything demanding prayer, it is the missionary work; if any thing in which invention is called for, new measures required, it is the missionary work. If there be any thing for which we would sacrifice our country, children and lives, it is the missionary work. And may it be true that while you live this work shall not want for one friend, and while I live may it not want for another.

With much affection and esteem, I am, dear Sir, your obliged and faithful friend, in the Missionary work, at the Sandwich Islands,

REUBEN TINKER.

AGENTS! AGENTS!! AGENTS!!!

The following comes to us with the name and *habitat* of the writer, which we take the liberty to suppress—for the present, at least. He probably affixed them, in the courage derived from despair, thinking that nothing could make the matter worse. But we fear that, should he be known, the whole community of agents would feel bound to set him and his people right without delay, and would keep a numerous detachment from them body quartered upon him incessantly. If, however, he perseveres in his first judgment, we will print another appeal for him, in which he shall be individualized beyond the possibility of mistake.

——, *January 17th*, 1837.

To the Editor of the Boston Recorder.

SIR,—You live in the city which styles itself the fountain head of good sense, literature, religion, &c. Your subscriber has a word to say, or rather implores you to say a word, in respect to the agents of good sense, literature, religion, &c. &c. who leave their happy homes in the cities, and condescend to impart their light to us in the country. Sweet editor, do consider. Suppose a poor preacher, like myself, has a call from one half of the societies which the good sense, literature and religion of the Boston, Providence and New York people, pros and antis, have devised. What becomes of our time, allowing each agent stays with each minister only a fortnight? What will become of a pitiful salary of 300 or 400 dollars? How improve the mind, or write his sermons, if he must give his time to these agents? How shall he know that his right hand is his own, if an agent is always at his elbow to guide him? How attend to his people, if he has twenty agencies to superintend?

Within a twelve-month, there have a few visited me, whom it may be well to hold up to view as a specimen. One there was, who gave good advice. I hope that I profited by it. One, who called himself a converted Jew, whom the people called a Jew still. One, whose eccentricities absolutely confounded families, and frightened children. One, who, crazed partially, it would seem, insisted on taking my place in the pulpit, at an interesting time among the people. One, to establish a mariner's church, where few mariners ever go. One, who took all things in church, and state, and family, into his own hands. Time will not permit me to relate all the Jewish Christians, Poles, pedlars of books, subscription lists, &c. These are not all agents. True. But they generally make religion a plea; and but for that plea, would not be tolerated at all. If your correspondents know of any means of relief, or of correction of the evil here mentioned, pray allow them to make it known. For one, your subscriber desires to be no longer ridden by those, who unceremoniously and unmannerly intrude themselves on him, to bless by their supervision, where their aid is not asked. It is enough for him to have sent him the printed circulars to direct him on what subjects to preach. These he can quietly put into the fire. But your travelling circulars he cannot so dispose of. Yours Respectfully, S.

Agents of societies that ought to be sustained, have commonly too much good sense to be troublesome. As for the rest—we know not what can be done with them. If required to pay a fair price, in advance, for their board, and for all assistance rendered them, some of them would probably get along much faster with their business.

For the Boston Recorder.

AMERICAN TRACT SOCIETY.

Shall the Foreign Christian Press be Sustained?

Of the sum of $35,000, which the AMERICAN TRACT SOCIETY at their last anniversary resolved to be the least amount required during the current year for foreign lands (and which many at the time expressed an earnest desire to increase to $50,000—a lady present, and she a widow, offering, through a friend, to pay $100, in case $10,000 should be added) only $8,221 35 have been yet received, leaving to be raised before April 15, when the Society's year ends, $26,778 65

Notes for paper and other engagements of the Society, which must be paid before April 15, amount to	11,373 79
The Treasury is short of meeting bills due this day,	1,394 50
Making, over and above all the current expenses of the Society, to be paid within 81 days,	39,546 94
The whole amount of donations designated for foreign distribution, received within the last five months, is but	2,303 33

The Committee are aware of the difficulty which has attended the raising of funds, and of the claims presented by other Christian objects; nor would they divert attention from the great work of Tract and Volume distribution, accompanied by Christian effort and prayer in our own country; but when they look at the press in foreign lands, and the multitude of laborers depending on aid from this Society, they feel that all to whom the facts are known will unite in the conviction that this department of means for the world's conversion must not be neglected.

Presses in operation, and laborers to be supplied.

Missionaries and Tract Societies, from among almost all the nations of the earth, are urging forward their operations, expecting a measure of assistance from this Society. Their presses are in motion; colporteurs, missionaries and assistant missionaries, native Christians, and all whose services can be secured, are engaged in the distribution. Millions, among whom some portions of divine truth have been distributed, wait for further supplies. Thousands of pagans, who have read the Tracts they have seen, call for new ones. Original Tracts are preparing: translations are in progress; blocks are cutting; stereotype plates are casting; punches and matrices, and fonts of new type (including metal moveable type for the Chinese, the written language of probably one fourth of the human family) are in preparation at great expense. A large part of all that is doing by the American churches for the conversion of the world is more or less intimately connected with the operations of this Society.

Not to dwell on what is doing for the North American Indians, among whom are about 168 missionaries and assistants, with two printing establishments; or on the labors of the Moravian Brethren and others for the American continent, the Society is intimately co-operating with the following agencies abroad.

Tract Societies in Europe.—The Society at *Paris*, laboring for 32,000,000 French, and for Spain, issues 500,000 Tracts annually, and has 40 Tracts, the same as published by the American Society, and to which its funds may be applied, and also seven volumes (Saints' Rest, Call, Rise and Progress, Pilgrim's Progress, Keith on Prophecy, Bogue's Essay, and Young Christian.) In *Belgium*, the Rev. Mr. Boucher and a few others are just commencing Tract operations. The Tract Society at *Hamburg* issues 270,000 Tracts annually, and has 60 Tracts and two volumes (Pilgrim's Progress and Keith) in common with the American Society. The Society at *Barmen* have 25 Tracts to which this Society's funds may be applied; that at *Bremen* 12; that at *Berlin* 9; the last Society having issued 2,000,000 Tracts, with access to millions of Poles, Hungarians, Bohemians, Wendish, &c. The Society at *Stockholm* have 84 Tracts, and are now about to issue the Young Christian and Life of Page in Swedish. The friends of Christ in *St. Petersburgh* printed 155,000 Tracts the last year; 19 Tracts have been sanctioned by this Society, besides Baxter's Call, translated by a Russian Bishop, and printed at the office of the Holy Synod of Moscow, and the Young Christian translated; a population of 60,000,000 to be supplied, and Tracts every where gratefully received. In France, eight American Baptist missionaries and assistants, and in Hamburg a devoted missionary and colporteur, are also co-operating in the work. Proposed appropriations, including $3,000 for Russia, $5,300.

In countries on the Mediterranean are (including reinforcements on the way) 85 American missionaries and assistants, with a printing establishment at *Syra*, which has issued in two years, at this Society's expense, 1,700,000 pages; two printing establishments at *Smyrna*, embracing a stereotype foundery, and fonts of type for almost all the principal languages of the surrounding countries; an Arabic press at *Beyroot;* and a press at *Oormiah*, among the Nestorians of Persia. About forty Tracts (including Robinson's Scripture Characters) have been adopted for publication at Syra; about fifty approved Tracts, and the Saints' Rest, Pilgrim's Progress, and Flavels' Touch-stone, have been issued from the press lately removed from Malta to Smyrna; eight issued by Rev. Mr. Brewer, at Smyrna; and ten Tracts of the American Society are published by the Church Missionary Society at Malta. Proposed appropriations, $6,500.

In *Africa* are 19 missionaries and assistants; the South African Female Tract Society at Cape Town has issued six approved Tracts and Pilgrim's Progress; and Rev Dr. Philip says nothing is now so much needed as means for printing Tracts. Proposed appropriation, $500.

At the Sandwich Islands (including reinforcements now on the way) are 90 missionaries and assistants, with a printing establishment issuing 10,000,000 pages annually; two Tracts adopted, and a number of Scripture Tracts printed. Proposed appropriation, $1,000.

In *India*, the missions to the Mahrattas, in Ceylon, Orissa, and other parts of Southern India, and in Northern India, embrace (including reinforcements on the way) 160 missionaries and assistants, with a printing establishment and type and stereotype foundery among the Mahrattas; three presses in Ceylon, two in Northern India, and numerous Tracts issued by the Calcutta Tract Society in various languages; 13 Tracts adopted in Mahratta, 30 in Tamul, 2 in Orissa, besides Pilgrim's Progress in several languages. Proposed appropriations, $7,000.

In *Burmah* are 48 missionaries and assistants, and 30 native printers; 5 presses, 2 wholly occupied with Tract printing, and a stereotype foundery; 24 Tracts approved; the whole Bible printed, and operations extending among the Karens, Talings, &c. Proposed appropriation, $4,000.

In *China and South-eastern Asia* are 49 missionaries and assistants; a press at *Canton;* a large printing establishment at *Singapore*, with a stereotype foundery and type in various languages, and 11 Chinese block-cutters and printers at work; 4 presses in *Siam*, and one among the *Shans;* 9 Tracts adopted, and many large Scripture Tracts issued. Proposed appropriations, $9,800.

SUMMARY.— 659 missionaries and assistants, of whom nearly 200 are ordained preachers; upwards of 500 have been sent out from the United States, of whom 17 are printers, and the remainder are native teachers, printers, or assistants, supported by our various Missionary Societies. *Eighteen mission printing establishments, four of which embrace stereotype founderies; and twenty-nine presses in operation*, besides six Tract Societies in Europe and the laborers in Russia; 359 Tracts and 16 volumes issued in common with the American Society or approved by the Publishing Committee; and the Society and the various Institutions aided, issue Tracts in *fifty six different languages*, embracing a very large part of the earth's population.*

Shall all these laborers be told that the American churches are sunk in so deep *poverty*, or have allowed the love of the world so to absorb the spirit of benevolence, that further aid may not be expected? That they have forgotten their Saviour, their vows, and perishing millions for whom he died? Shall our brethren who have been borne out on the arms of our faith and the pledges of our support, relinquish their plans, lay aside their translations, stop their presses, disperse the native printers, seal up the truth of God, and hide it from the eyes of inquiring millions? Who shall bear this responsibility? bear it before God, and bear it to the judgment? Is there an *evangelical pastor*, who will not do so much as to bring this cause without delay before his people, and see that their contributions are transmitted? Is there an officer of an Auxiliary Society, who will not attempt to rouse it to action in favor of this object? Are there any individuals, male or female, ransomed by blood Divine, who will not by personal gift, and gaining the co-operation of others, do *what they can?* Is there a Christian so poor that he will not pray for the dews of the Holy Spirit to descend on the Society, its officers and agents, and all who take any part in this great work?

By order and in behalf of the Executive Committee. JAMES MILNOR, *Chairman.*
WILLIAM A. HALLOCK, *Cor. Sec.*
O. EASTMAN, *Visit. and Fin. Secretary.*
New York, January 24, 1837.

* From American Board of Commissioners, 454 missionaries and assistants, 16 presses and 3 founderies; American Baptist Board, 162 missionaries and assistants, 8 presses and 1 foundery; Western Foreign Missionary Society, 24 missionaries and 3 presses; Board of Protestant Episcopal Church, 19 missionaries and 2 presses.

Languages.—Seneca, Mohawk, Delaware, Ojibwa, Otoe, Wea, Putawatomie, Shawanoe, Creek, Choctaw, Cherokee, Creole, English, Welsh, French, Spanish, Portuguese, Italian, Dutch, German, Lithuanian, Bohemian, Hungarian, Wendish, Danish, Swedish, Polish, Finnish, Estonian, Russ, Armenian, Hebrew, Greek, Turkish, Arabic, Syriac, Persian, Caffre, Hawaiian, Mahratta, Tamul, Telinga, Oriya, Hindoo, Hindoostanee, Panjabe, Burman, Karen, Taling, Siamese, Shan, Bugis, Javanese, Malay, Chinese.—Total 56.

The proposed appropriations are for China, $4,000; Singapore and Indian Archipelago, 3,000; Siam, 2,000; Shans, 800; Burmah, 4,000; Northern India, 1,000; Orissa, 1000; Telingas, 500; Ceylon, 2,000; Southern India, 1,500; Mahrattas, 1,000; Sandwich Islands, 1,000; Persia, 500; Nestorians, 500; Asia Minor, 2,500; Sweden, 500; Greece, 2,000; Constantinople, 1,000; Russia, 3,000; Hungary, 300; Poles, 300; Hamburg, 600; France, 800; South Africa, 500; United Brethren, 700; N. A. Indians, 200.—Total, 35,000. Statements showing the claims of each station, with the encouragements, may be found in the Society's Annual Reports and other documents.

Remittances may be addressed to *Mr. O. R. Kingsbury, Assistant Secretary and Treasurer, No. 150 Nassau-street, New York*, or *Rev. Seth Bliss, Secretary American Tract Society, Boston, No. 5 Cornhill.* $20 constitutes a Member for Life; the addition of $30 or $50 at one time, a Director for Life.

For the Boston Recorder.

A NEGLECTED DUTY.

MR. TRACY,—There is a point of Christian duty which I think professors are apt to overlook. Its neglect is fraught with serious and almost incalculable evils, especially in cities. I mean, the treatment of domestics. It seems to me that, were Christian obligations discharged toward them by their employers, we should *prevent*, and thus be able to dispense with the efforts of certain reformers to *cure*, a most deplorable evil. Sister in Christ! just imagine yourself a poor, friendless, perhaps ignorant girl, going to service in the city. What would be your firmest safeguard in virtue? What would you wish your employer to do for your improvement and safety? Do that for the female in your employ. The specific thing I had in mind when I took up my pen, was the unconcern about domestics having a comfortable and pleasant seat in church. How few are the families which make any provision for their servants in this respect! They are left either to find a chance seat in the galleries of the church their employers attend, or to go to others where they can be admitted to the same floor with any or all. Now I am not going to propose that they be admitted into the pew with the family, nor to complain of their going to other churches; but to suggest whether it is not a Christian duty for professors, who see fit to keep servants, male or female, to provide as fully for their religious privilege on the Sabbath, as for that of their children. Professor! is it *right* for you to keep servants, unless you are both able and willing to give them equal advantages with yourself and children on the Sabbath? You suggest difficulties; but are they insuperable? Place yourself in their stead, and see if you do not think they might be overcome. I would suggest for your assistance, that you hire a distinct pew for them—one in the gallery would be satisfactory—and let them call it their own. If you are poor, and already pay as much as you can afford, probably you can take a cheaper one for yourself—perhaps you can find a friend of like feelings, who will join with you; as one pew would probably accommodate the servants of both. The many advantages to yourself and them I leave for your reflection. "Deny thyself," if necessary; but try to have a 'conscience void of offence.' H.

We know not what the facts are, in regard to this matter in this city; nor can we tell in what way the duty here urged may best be performed; but certainly the duty itself cannot be neglected without great guilt.—*Ed. Rec.*

For the Boston Recorder.

OBITUARY.

HOW TO PROMOTE REVIVALS.

Died in Attleborough, Oct. 11, 1836, Miss RUTH C. ATHERTON, aged 19. My acquaintance with this young lady commenced in the spring of 1835, on her becoming connected with the female seminary in Norton. There was a sincerity, amiability, and benevolence depicted in her countenance, which made their way directly to the heart, securing the immediate confidence of all who met her. She entered the school a stranger to God, and rather indifferent to the subject of religion. Her attention to general religious instructions soon evinced thoughtfulness and sensibility, which gave occasion to the teachers to labor with her as an individual. At the first interview with her, she unhesitatingly expressed a full determination to make the favor of God the first object of pursuit. Her soul seemed deeply convicted of guilt, and dwelt on particular sins with great definiteness. On her return to her boarding house after this conversation, she spoke freely to her companions of her conscious guilt, consequent danger and firm purpose. To her they had been accustomed to look as the leading character of their little circle; and by her exhortations, tears and entreaties they were led to the same determination. To them that night was a season of deep and solemn interest. Their seriousness so affected the school that, the teacher the next day found a general solemnity pervading the whole. Thus she was the means of commencing a revival, in which 15 out of the 30 impenitent were hopefully converted. For several weeks she found no relief; but "I will never give up seeking," was still the language of her heart and lips. Just at this time she was called home by the sickness of her pious and devoted mother. She who had watched and prayed with and for her from her earliest recollections, lay on her death bed. Her daughter longed to communicate to her the state of her feelings, and with this intention mentioned the general seriousness of the school. But her parent, exhausted, said, "I am glad; tell me the rest tomorrow." That night she died, a stranger to the feelings which agitated her daughter. On her return to school, the same awful solemnity and deep resolve was written on her countenance. To the question, Have you become a Christian yet? the answer was still, "No. Oh, I wish I could." The first expression of a change in her feelings was a few days after this, when she remarked with great sincerity, "I do not know whether I give myself to Christ or not; but I am determined to serve him all my life."

From this period, her course was onward and upward. For months her confidence seemed rather trust than hope. "I cannot tell," she would say, "whether I am a Christian or not; but I can trust it *all* with Jesus." The Bible was her study and prayer, her delight. She was very strict in regard to the Sabbath. Modestly and quietly she pursued the even tenor of her way, solicitous, first of all, to please her Saviour. Before her change, she had been noticed as remarkably faithful and conscientious. She had never been gay or careless. Yet so marked was the change in her appearance and demeanor, as to lead to the frequent observation among the scholars, "how changed Miss Atherton is!" When the genuineness of the piety of some of the other converts was questioned, the remark would be made, "Oh! she does not appear like Miss Atherton. We cannot doubt her." She made all about her feel that there was a reality in experimental religion. Every duty, sacred or common, easy or difficult, was scrupulously performed. "I

"*can't*" seemed to have no place in her vocabulary. Her great inquiry was, *what* is *right*. To know and to do with her were one. While she believed it her first duty to cultivate holiness of heart, she was, as such usually are, unwearied in her efforts for the conversion of sinners and improvement of Christians.

When, on the succeeding winter, there were indications of a revival, and the teacher looked around to see on whom she could depend to pray and labor in the work, she felt Miss Atherton might certainly be relied on. To the salvation of souls, she was ready to sacrifice what she valued highly, her own literary improvement. And though, both from principle and inclination, diligent and faithful as a scholar, no one found so many opportunities to speak a word in season to those associated with her. Many of her companions remember, how she entreated them with tears to be reconciled to God. Thus prayerful and faithful, of course her hope brightened. To her intimate Christian friends, she would say, in her own sincere way, "I do think I love the Saviour; it seems as if I could not doubt." With this conviction she joined the church in Norton.

She never seemed to suspend her religion for a day or a week; never to forget her discipleship for a moment. She prayed for and coveted the most difficult work in the cause of Christ; and unlike some, who wish for a post in India, but find nothing to do at home, her hand was ever at the plough. Her course was never retrograde. Her hope never faltered. Her hours of secret devotion were seasons of rich communion with God. She earnestly desired a superior education, that she might possess more power to bless the world. We used to look upon her, and think God had designs to answer her prayers for a hard and difficult post. Though not distinguished above many of her companions in mental power and attainments, her judgment was so practical, her moral power was so great, and her moral influence so strong, that we felt an extensive education would render her no common blessing to the community in which she should be located. We looked to see some waste place in the west, as she hoped, grow fertile by her hand, and expected that she who had been faithful in the least, would be faithful also in much.

A violent influenza, at the commencement of the summer term of 1836, made sad ravages with her delicate constitution, which she never recovered. She lingered till October, but was never able to walk out afterwards. She was calm and unexcited to the last. Life, she used to say, was very precious as a season of usefulness; but still she wanted God's will to be done. At another time, "It is a solemn thing to die and go to judgment; but then I do think the Saviour is dearer to me than all the world beside." Again; "It is a disappointment to die, but God knows what is best." She has gone home, but the influence she exerted the last year of her life will be felt probably forever. If all the Christians in our seminaries were such, the impenitent would be unable to stand unmoved amid such a blaze of light. We thought God was schooling her for usefulness below; but we learn it was for happiness on high. We mourn to think the world has lost one promising so fair; and yet we would not have had her less lovely, or less pious, to die.

From the New York Observer.

CONGREGATIONAL CONVENTION.

A convention of Congregational ministers and members was held in the Broadway Tabernacle, New York city, on Wednesday, January 18, 1837, pursuant to the following notice:

Congregationalism in Southern New York.—The undersigned request a meeting to be held at the Tabernacle in the city of New York, on Wednesday, the 18th day of January next, at 10 o'clock, A. M., to consider the interests of Congregationalism and the Congregational churches in Southern New York, (including Long Island,) and in the State of New Jersey.

All Congregational ministers within those bounds are invited to attend. Also delegates from the Congregational churches and ministers who cannot attend, are requested to write their views respecting the present state of the cause, and the measures that are called for to promote a union of interest and action.

(Signed)
JOSEPH HARRISON, } In behalf of the N. Y.
DAVID ABEL, } Con. Assoc.
JOSHUA LEAVITT, } In behalf of the N. Y.
AMOS A. PHELPS, } City Asso.
New York, Dec. 17, 1836.

The Convention was called to order by Rev. Jos. Harrison; whereupon Rev. Lebbeus Armstrong was chosen moderator, and Rev. Joshua Leavitt, secretary. After prayer by the moderator, it was voted that a season be spent in special prayer for the divine guidance and blessing, that our hearts might be filled with a sense of the great *end* of our meeting, and so better progress be made in agreeing upon the means.

ROLL.

Rev. Lebbeus Armstrong, Ballston, Saratogo co., Agent of the American Moral Reform Society in the city of New York.
Rev. David Abel, Mount Hope, Orange co., N. Y.
Rev. Joseph Harrison, Dea. John Davis and Dea. Garrett Degraw, Providence Chapel, N. Y. city.
Rev. William Lyell, Dea. David Hays, William Rundell, Cong. church, Newark, N. J.
Rev. Felix Kyte, delegate, Lumberland and Barryville, Sullivan co., N. Y.
Marcus Stickney, delegate from Frankford and Wortage, N. Y.
Rev. J. Gibbs, Upper Aquebogue, L. I.
Rev. Parshall Terry, Pachogue, Rev. C. J. Knowles, Belport, delegates from L. I. Association.
Dr. Joshua Fanning, delegate Cong. church, River Head, L. I.
Rev. C. G. Finney, Dea. William Green, Broadway Tabernacle, N. Y.
Rev. J. Leavitt, Ed. of Evangelist, N. Y.
Rev. J. H. Martyn, Baxter Sayre, Chatham street Chapel, N. Y. city.
H. Van Houten, and Stephen Parkhurst, delegates from Free church, Paterson, N. J.
Rev. Amos A. Phelps, Ed. Emancipator, N. Y.
Edward S. Bates, del. 7th Free church, N. Y.
Rev. L. D. Dewey, N. Y.
Rev. Mr. LaCoste, N. Y.
Rev. H. C. Wright, Agent Am. Anti-Slavery Society, New York.
Rev. Charles D. W. Tappan, City Missionary, Newark, N. J.

After free discussion, the following resolutions were passed in the Convention:

Resolved, That we consider it a solemn duty to endeavor to preserve and strengthen the Evangelical Congregational churches within the limits specified in the call.

Adjourned till 3 o'clock, P. M.

Wednesday afternoon, Jan. 18.

The following was adopted as an expression of the doctrinal views of the Convention; being, with some additions, the declaration of sentiments put forth by the American Tract Society at its formation.

DECLARATION.

We agree to "receive the Holy Scriptures as containing a complete and entire system of divine truth," by which "unerring standard every opinion" and every practice "is to be tried and decided." And we "all harmonize" in the "great doctrines" of the evangelical system; "Man's native sinfulness—the purity and obligation of the law of God—the true and proper divinity of our Lord Jesus Christ—the necessity and reality of his atonement and sacrifice—the necessity" of "the Holy Spirit's" agency "in the work of renovation"—justification by faith only in Jesus Christ—"the free and full offer of the gospel, and the duty of all men to accept it"—the resurrection of the dead—the general judgment, and "an eternal state of reward and punishment beyond the grave."

Also, the following were adopted as the views of church order, in which the convention agree.

ARTICLES.

1. Christians that enter into covenant with God and each other, to walk in the ordinances of the gospel, constitute a complete church; and as such, are authorized by the great Head of the church to elect their own officers, and are bound to execute discipline in their own body, agreeably to the rules of the gospel.

2. Between churches so constituted, there is an equality of power, as also between ministers; therefore, mutual fellowship should be maintained, leading them to seek each other's counsel and aid, and receive each other's advice or rebuke, when needed.

3. As an association, we claim no power over our members, but the right to withdraw fellowship from any of our members, whether ministers or churches, when on due proof it shall appear that they have become heretical in doctrine or corrupt in practice.

4. No man should be called to the work of the ministry, without the recommendation of the church to which he belongs.

5. Licensure and ordination of ministers may be either by the Association or its standing committee.

6. In ordinary cases it is not expedient to license or ordain men to the ministry, who have not received a thorough literary and theological education.

7. An association has no power over the churches, to interfere with their discipline, or to control their acts in any way.

Whereas, we are satisfied that the Evangelical Congregational ministers and churches in this region are agreed in holding those great principles of doctrine and practice which distinguish Congregationalists, as being scriptural and calculated to maintain church order, and promote Christian union and efficiency: therefore,

Resolved, That in our judgment it will be for the glory of God and the good of the churches, to unite for the present, in one association, such of these ministers and churches as may desire it.

Resolved, That we regard revivals of religion, protracted meetings in which the pastors of churches are assisted by neighboring pastors or other ministers, Sabbath Schools and Bible classes, and a liberal support of benevolent efforts for the conversion of the world, as among the important means both for strengthening our feeble churches and extending their influence.

After discussion, it was

Resolved, That we now proceed to form ourselves into an Association agreeably to the principles agreed upon in this Convention, by the name of the New York Congregational Association.

Resolved, That a committee of three be appointed to report a constitution at the next meeting of this Association. Messrs. Leavitt, Harrison, and Armstrong were appointed.

Resolved, That a committee be appointed to take measures for rousing up and aiding the feeble churches.—Messrs. Phelps, Green, Leavitt, Abel, Hays, Harrison, and Gibbs, were appointed.

Resolved, That the next meeting of the Association be held at the Tabernacle, in New York, on the first Wednesday in May, at nine o'clock in the forenoon.

Resolved, That the proceedings of this meeting be published in the New York Observer, and the New York Evangelist, under direction of the committee on the constitution.

Resolved, That the thanks of this convention be given to the proprietors of the Tabernacle for the accommodations afforded for our sittings, and to our Christian friends in the city for their hospitality.

The proceedings of the convention were entirely harmonious, not a single dissentient vote being given.

The convention was then closed with prayer, singing the doxology and the benediction.

LEBBEUS ARMSTRONG, *Moderator.*
JOSHUA LEAVITT, *Secretary.*

For the Boston Recorder.

REVIVALS.

MR. TRACY,—I have just laid down the Recorder, with a mind at work upon "Revivals." I have noted with interest, for weeks past particularly, the tenor of your paper upon this momentous topic, from the thrilling statement of the "alarming fact," through different and differing indications that the alarm was felt, to some slight ones, shall I not dare to say, that the alarm was beginning to be superseded. And with the drift of none of your correspondents, were I to make a distinction, have I been better pleased than with that of "Clericus," of Jan. 13. As to the plan of operations by the church, whether revivals shall be sought or not, when and when not, how and how not, whether they shall be or not be, &c. &c., we like the sentiment, no less, than in other matters, go about *duty*, and let the *consequences take care of themselves*. Indeed, we could endorse a remark we heard the other day from Br. R. that "if we had any other word for the thing, perhaps it would be well if the term "revival" were never to be used again."

You mark the shape of the objection? Not surely, against the *thing meant*, generally, by the term, to wit; more saints doing duty, and all doing it better, with its consequent, the conversion of sinners. O no! The sun, in all his constant way, does not look upon an object so right, so blessed, so grand! But, then, not a few ministers and numbers of private Christians seem to seek a "revival" as an ultimate end. Of course, by so much as they do, their action cannot be of the natural, healthy, efficient kind; especially, as revivals are understood to be such uncertain, inconstant affairs. No one can be at all acquainted with the state of Christianity in our land, with the more recent history, words and habits of the American churches, and not clearly see that Christians throw the burden of their labors into special seasons, often short, and generally with long intervals between. They seem to try to buy themselves off from the constant labor they are engaged for, by extra services at their own times.—Nay, the mass of the laborers, so called, throw even the then burden upon the few, and think to pay these (their common employer they forget!) by cheers and praises; or think to escape detection in clouds of dust, or volumes of uncertain sounds. Hence, too, not a few find themselves among the disciples of Christ, who prove that they mistook excitement for conversion. Is it said, "we have poor human nature to deal with, at best?" But there are some modes of dealing with even that, that are more successful than others. Suppose a theory like this were to possess and pervade the church. All ideas about "revivals" dropped out of the mind, once and forever, each man and each woman is to give himself and herself up to Christ for life, (and what other way is there of giving one's self up to Christ?) each is to make his or her various employments, day by day, so many parts of their religion, (and what employment of the disciple of Christ can that be, which he cannot baptise, *Christian?*) and then, following the lights within them, conscience, reason, compassion for the guilty, in obedience to the express precepts and to the implied obligation of the Scriptures, to their whole tenor, to the life, the whole spirit and very being of their Master; in short, in accordance with the common sense principles of action in all other cases—then, they are to improve and *seek* opportunities to urge the "great salvation" upon the lost; with the feeling that the Spirit is to be all in all. Suppose this, Mr. Editor, and should we not have the Revival of Christianity? its first revival, and its last, we might hope. O for such a Chsistianity, Paul's Christianity, in its simplicity, its naturalness, in all its directness, and strength, and triumphs!

Is it said again, it is easy to form theories, and easier still to make suppositions? We know, full well the force of the implication. But we reply again, some theories are right, and others are not, some are nearer right than others, and some are more efficient for good, even with our strange race, than others, and because they are right, or nearer right than those others.

We add, the theory we have supposed is not ours. No, no, it belongs to our enlightened and honest preachers of the word, to our private Christians. Then let it be acted upon, now, and onward, in despite of all counter currents. And the daughter of Zion, healthy as glowing, constant as ardent, shall rejoice over children, adopted from the Holy Ghost, such as no man can number. S. J. A.

For the Boston Recorder.

AMERICAN EDUCATION SOCIETY.

Extract of a letter to the Rev. Dr. Cogswell, Secretary of the American Education Society, from a Missionary in heathen lands.

MY DEAR BROTHER,—At the termination of the next century, the United States will probably contain several hundred millions of inhabitants. Who then will be looked upon as the greatest benefactor of our country? If, in our day, that person can be found, who, to an untiring intercourse with Heaven and other qualifications, will spend his life in the sole object of endeavoring to bring forward young men for the gospel ministry, I venture to predict, that he is the man. If an individual, of whom I have been reading, who was a settled minister of the gospel for about *thirty-five* years, and who "introduced to the field one laborer for nearly each year of his ministry," could do so much in his very limited sphere, what might not an agent, whose whole time should be devoted to this business, do among the *one hundred and twenty thousand* pious young men of our churches? Lift up your voice, my dear brother, and put the question to some one of the young ministers who may be qualified for such a work, whether he will not become such an agent. If no one can be found, put it to some individual in the theological seminaries, who will undertake the service. Should you succeed in obtaining one, let him immediately commence his work. O, how would such an agency, with divine aid, tell on the destitute parts of our country and on the heathen world! Let the agent, in the execution of his plans, put into the hands of the pious young laymen belonging to the churches, the following questions, that they may add them to the list of questions which they daily ask, when engaged in the duty of self-examination.

"O my soul! as there are six hundred millions of heathen and Mohammedans, to whom Christ has commanded his church to make known his gospel, and as this cannot be done unless many of her pious young men go forth to proclaim it, is there not reason to believe, that thou art one to whom the eyes of thy Saviour were directed, when he gave this command? As this may be the case, it becomes thee to inquire into the reasons why thou dost not engage in this work. What are they? *Are they different from those which may be urged by every pious young man? Are they such as will stand the test of the judgment day? Are they such as will enable thee to look every heathen and Mohammedan in the face then, and say, I am clean of your blood? Are they such as will enable thee to appeal to thy Saviour then, and say, Thou knowest, my Saviour, that I would have gone to the ends of the earth to proclaim thy gospel, had I been among that number, to whom thou gavest thy last great command? Art thou quite sure, they are such as that the Saviour will not then apply the words to thee, which he used when addressing the man of whom mention is made in Matt. 22, 13?*" Let every pious young man in the land read these questions, and then ponder them well.

BOSTON RECORDER.
Friday, Feb. 3, 1837.

PRESENT STATE OF UNITARIANISM.

Before proceeding to notice other works that have been published, it may be well to reflect on what has been before us, that we may see more clearly the relations of these theories to each other, and to the truth. But first, we must submit a few quotations from Edwards on the Affections. (Vol. IV. Worcester edition of his Works.)

In those gracious exercises and affections which are wrought in the minds of the saints, through the saving influences of the Spirit of God, there is a new inward perception or sensation of their minds, entirely different in its nature and kind, from any thing that ever their minds were the subjects of before they were sanctified.—p. 133.

If God produces something thus new in a mind, that is a perceiving, thinking, conscious thing; then doubtless something entirely new is felt, or perceived, or thought; or, which is the same thing, there is some new sensation or perception of the mind, which is entirely of a new sort, and which could be produced by no exalting, varying, or compounding of that kind of perceptions or sensations which the mind had before; or there is what some metaphysicians call a new simple idea.—*ib.*

So that the spiritual perceptions which a sanctified and spiritual person has, are not only diverse from all that natural men have after the manner that the ideas or perceptions of the same sense may differ one from another, but rather as the ideas and sensations of different senses do differ.—p. 134.

This new spiritual sense, and the new dispositions that attend it, are no new faculties, but are new principles of nature.—*ib.*

So this new spiritual sense is not a new faculty of understanding, but it is a new foundation laid in the nature of the soul, for a new kind of exercises of the same faculty of understanding.—pp. 135.

By a *principle*, Edwards means an idea, on which reasonings are founded, and from which conclusions are drawn; an idea on which a system of thought, feelings and actions is built. This "principle," he tells us, is not a "*faculty*," but "a new simple idea." He tells us what that idea is.

The first objective ground of gracious affections is, the transcendently excellent and amiable nature of divine things as they are themselves; and not any conceived relation they bear to self, or self-interest.-p.171.

There is given to those that are regenerated, a new supernatural sense, that is as it were a certain divine spiritual taste, which is, in its whole nature, diverse from any former kinds of sensation of the mind, as tasting is diverse from any of the other five senses, and something is perceived by a true saint in the exercise of this new sense of mind, in spiritual and divine things, as entirely different from any thing that is perceived in them by natural men, as the sweet taste of honey is diverse from the ideas men get of honey by looking on it or feeling it. Now this that I have been speaking, viz. the beauty of holiness, is that thing in spiritual and divine things, which is perceived by this spiritual sense, that is so diverse from all that natural men perceive in them; this kind of beauty is the quality that is the immediate object of this spiritual sense; this is the sweetness that is the proper object of this spiritual taste.—p. 194.

Many pages of this masterly treatise are taken up in showing how this "new simple idea" enlightens the understanding, making it spiritual; so that the man sees new force and meaning in all parts of divine truth, and the ideas entertained in the gospel system become indeed new ideas to him; and how new affections spring up within us, and develope themselves in outward holiness of life, in view of these new ideas. *From this fundamental principle, he deduces all the essential phenomena of experimental religion.* And by the application of the same principle, he shows how those phenomena differ from any thing experienced by men who have not that "new simple idea."

Now, it is evident that those who hold that all our ideas either come to us through the bodily senses, or are formed, by reflection, out of materials that come to us through the senses, must deny the possibility of such religious ideas and affections as Edwards describes. *According to the sensuous philosophy, experimental religion is impossible, and all pretensions to it are either enthusiasm or hypocrisy.* According to that philosophy, we can know nothing of religious truth, except as it is addressed to our external senses, and proved to us by evidence which our senses can perceive. It must be a system, or a collection, of assertions concerning truth, and rules concerning conduct, addressed audibly to our ears, or in writing to our eyes, or in some other way made known to us through the senses, and confirmed by miracles; and miracles must be, as Mr. Norton says, "the only evidence on which the truth of Christianity as a revelation must ultimately rest." In other words, religion must be a system of formality, enforced by sanctions addressed to our hopes and fears of pleasure and pain. If all who hold that philosophy do not come to this conclusion, it is because their hearts will not allow them to embrace all the legitimate inferences from their principles.

But hear Edwards on another point.

Truly gracious affections are attended with a reasonable and spiritual conviction of the judgment, of the reality and certainty of divine things.—p. 230.

What a spiritual conviction of the judgment is, we are naturally led to determine from what has been said already, under the former head of a spiritual understanding. The conviction of the judgment arises from the illumination of the understanding; the passing of a right judgment on things, depends on having a right apprehension or idea of things. And therefore it follows, that a spiritual conviction of the truth of the great things of the gospel, is such a conviction, as arises from having a spiritual view or apprehension of those things in the mind.—p. 236.

If it be so, that this is a spiritual conviction of the divinity and reality of the things exhibited in the gospel, which arises from a spiritual understanding of those things; I have shown already what that is, viz. a sense and taste of the divine, supreme, and holy excellency and beauty of those things. So that then is the mind spiritually convinced of the divinity and truth of the great things of the gospel, when that conviction arises, either directly or remotely, from such a sense or view of their divine excellency and glory as is there exhibited.—p. 237.

He that hath his judgment thus directly convinced and assured of the divinity of the things of the gospel, by a clear view of their divine glory, has a reasonable conviction: his belief and assurance is altogether agreeable to reason; because the divine glory and beauty of divine things is in itself, real evidence of their divinity, and the most direct and strong evidence. He that truly sees the divine, transcendent, supreme glory of those things which are divine, does as it were know their divinity intuitively. He not only argues that they are divine, but he sees that they are divine; he sees that in them wherein divinity chiefly consists; for in this glory, which is so vastly and inexpressibly distinguished from the glory of artificial things, and all other glory, does mainly consist the true notion of divinity.—p. 238.

Unless men may come to a reasonable, solid persuasion and conviction of the truth of the gospel, by the internal evidences of it, in the way that has been spoken, viz. by a sight of its glory; it is impossible that those who are illiterate, and unacquainted with history, should have any thorough and effectual conviction of it at all.—p. 243.

Miserable is the condition of the Houssatunnuck Indians, and others, who have lately manifested a desire to be instructed in Christianity, if they can come at no evidence of the truth of Christianity, sufficient to induce them to sell all for Christ, in any other way but this.—p. 245.

The true martyrs of Jesus Christ, are not those who have only been strong in opinion that the gospel of Christ is true, but those that have seen the truth of it; as the very name of martyrs or witnesses (by which they are called in scripture) implies.—p. 247.

But we must abstain from further quotations. The reader who wishes thoroughly to understand the subject, will do well to consult the work itself, at the passages to which we have referred.

Evidently, the philosophy of Mr. Ripley and his transcendental brethren is not wholly incompatible with the experimental religion described by Edwards. According to their philosophy, his religion is possible. Many, we believe, most, of the evangelical divines in Germany are Transcentalists in philosophy. So, to a far greater degree than has been supposed, were the giants of English theology before the time of Locke. When we think of these things; and when we remember that a dissatisfaction with "Old School" Unitarianism, for his want of vitality, for its merely negative character, has aided in diffusing Transcendental views among Unitarians, we are encouraged to hope that much good may grow out of it. But, on the other hand, the fact of man's depravity is denied; the need of an infallible external revelation, therefore, is not felt, and its existence is not acknowledged—as appears from the remarks on inspiration lately quoted from the Examiner; when we think of the danger, that the products of a sinner's imagination may be mistaken for the laws of eternal reason, and that the sinner may thus be led to worship and serve the creations—beautifully perhaps—of his own brain; and when we add other sources of danger, which we have now space to recount, our hopes are balanced by our fears.

But how is it with their opponents? According to them, what we call experimental religion is impossible. Their religion is addressed to the eye, on paper, and confirmed to them, "as a revelation," by miracles, which are "the only evidence on which Christianity, as a revelation, must ultimately rest." That these miracles were actually wrought, is proved to them by his history; so proved, as to make it extremely probably and as to show him who denies them to be a very unreasonable man. Still, on their philosophy, it neither is nor can be any thing more than a strong probability. Spiritual understanding, a direct, "intuitive perception of the divinity of those writings," they call enthusiasm. If they have, in the Scriptures, the form of religion, fixed and definite, not varying with the workings of their own minds, still they have not its vital power. "Having the form of goodness, but denying the power thereof," is the best that can be said of them, unless they are better than they could be if their system were true.

But have they even this advantage? Is the Bible, with them, an infallible standard? Do they not hold, that the inspired writers may have fallen into mistakes, which learned men, in modern days, may detect? If so, they lose even the advantage which they seemed to have. Even their form of religion is not fixed and definite. Their miracles only prove—what every body knows without a miracle—that the Bible contains some truth. They prove, perhaps, that a revelation has been made; but do not enable us to decide what has been revealed.

Is not the ghost of religion the emblem of one system, and its skeleton that of the other?

BOSTON ACADEMY OF MUSIC.

This institution appears to be universally popular. The papers generally speak in high commendation of its performances. We were highly gratified with its Concert on Wednesday evening of last week; and so, if we could judge from their appearance and demeanor, was the very large audience that attended.

A MINISTER'S TEMPTATIONS.

We would not diminish ought from the force of what "A Pilgrim" has said on our first page. Every word of it is true, and is needed. But we must caution ministers against another form of temptation to which they are exposed, and before which they may very easily fall, if wholly occupied with guarding against the dangers which he mentions.

There are few churches or congregations, willing to be called Orthodox, in which a minister would be endured, without the reputation of boldness and faithfulness. Let it once be believed of a man, that he shapes his sermons to please his hearers, or any part of them, and his influence is gone, his hearers view him with contempt, and soon get rid of him. On the contrary, he who is thought to be guided wholly by his own convictions of truth and duty, makes sure of some degree of respect, even from those who hate his doctrines, or smart under his reproofs. Such a man will always have some friends; and if violently opposed, he will have a party in his favor. The more courage he displays, the more he will be admired by many. The violence of his opposers will create a similar violence in his behalf.

The minister is under a temptation, therefore, to defy public opinion; to show his Christian boldness by saying disagreeable things; to be severe with those individuals, or classes of society, whom it is deemed most dangerous to offend. Thus, he may make himself the idol of one part of his people at least; perhaps, of a large majority. And if he can get the reputation abroad of being persecuted at home, he is tolerably sure of a call to some other place, when obliged to remove.

He has another temptation to the same course. It is very comfortable, for the time being, to have a high opinion of one's self. He who can think himself a Christian hero, doing what few have grace enough to do, and enduring persecution for righteousness' sake, is of course very much elevated in his own opinion, and is filled with a very agreeable self-complacency. There is no little danger that the sweetness of this spiritual pride will lead the Christian hero far astray.

The danger is the greater, because there is much of malignant passion in every audience, which such a course will gratify. He who will point out to any assembly, men whom they may look upon with abhorrence, will be sure to gratify some of his hearers. Let him first excite and then sympathize with their indignation against a particular class, or against certain persons, and there will be found a wonderful union of heart between him and those whom he enables to hate their neighbors for the love of God. So long as any thing of native corruption remains in man, there will always be something in the heart, which will find pleasure in hating. The Christian will not *allow* himself to hate what is not sinful: but,—sad as the story is, it is none the less true,—he is liable to be gratified by an opportunity to hate sinners for their sins, and to feel attached to the man who will show him an opportunity to do it. The minister who will first deceive himself, and then help his hearers to deceive themselves, so that they can indulge malignant passions against sinners, believing all the while that what they feel is only holy indignation against sin, will certainly be a favorite with many. He may get the reputation of Christian heroism, by indulging the corrupt propensities of his own heart.

Such are some of the motives, which may induce a man to preach the peculiar doctrines of the gospel in their most offensive form; to seek for offensive forms in which to preach them; to congratulate himself on his faithfulness, in proportion as he succeeds in "stirring up the corruption of human nature" in his hearers; and to preach or do any thing else, which may be thought to require courage. It requires some clearness of head and firmness of honest purpose, to resist these temptations. He is not safe, who does not, as our "Pilgrim" exhorts ministers to do, "merge his honor in Christ's." He is not safe, who is not willing to be called, not only a fool, but a coward and a time-server, for Christ's sake. He is not safe, who will not endure any kind of reproach, rather than stain his own soul with pride, and minister to the malignant passions of his hearers. In this our day, these temptations are extensively prevalent, and alarmingly successful. The ambition of Christian heroism is epidemic. Ministers take the disease easily, and churches are mortified, if their ministers escape it. Scarce any thing, now, requires so much courage, as total abstinence from all ostentation of courage. The preacher who insults and abuses nine tenths of his fellow men, will find some to sustain him; but he who dares to be guided by the laws of justice and decency in his treatment of all men, at all times, is in danger of being generally disregarded.

Let not such, however, be discouraged. The Lord is on their side; and those who are most like him, are best pleased with them. "Fight the good fight of faith,"—that faith which "worketh by love,"—by that love which "suffereth long and is kind, boasteth not itself, is not puffed up, doth not behave itself unseemly,"—and "God shall give thee a crown of life." And even in this world it shall be found, that "the wrath of man worketh not the righteousness of God," but "the fruit of righteousness is sown *in peace*, of them that make peace."

THE STATE HOUSE, AND BOSTON MEETINGHOUSES.

We said that the use of the Representatives' Hall was granted for an Anti-Slavery meeting, "not because a majority of the members wish to sustain that society, but because some of them think that, if all obstructions are removed from its course, it will expend itself the quicker." Mr. Garrison asks, in his last Liberator,

By what authority does Mr. Tracy presume to decide as to the *thoughts* of those members who voted in favor of granting the House? Is he omniscient? or has he made special inquiries, and drawn forth special confessions? or is *he* merely thinking for the members?

If he will look into the last column of the second page of that same number of the Liberator, he will find it stated that Mr. West of Hadley was opposed to revoking "an already granted permission to the Anti-Slavery Society; it would have a bad effect to do so, and so far from putting a stop to excitement, would increase it." He will find, too, that "Mr. Abbott of Andover said, after the notice had gone out in the public prints, it was too late to retract; it would be impolitic now to refuse what we have once granted. He had no fear of a mob, and trusted that the citizens of Boston had too much good sense to attack the right of free discussion. If the hall is refused, it will produce a shock or revulsion of feeling in favor of the Anti-Slavery Society." And as to the first vote, granting the use of the Hall, we "presume to decide as to the thoughts of the members" on *their own* "authority;" having been told by them what they thought, and why they voted as they did.—Mr. Garrison asks;—

If these things be so, will Joseph Tracy explain how it is that there is so much sagacity and foresight in the Legislature, and so little in the city of Boston? If they are so, will he tell us why it is that not a meetinghouse or hall can be obtained, on any terms, so that the Abolitionists may have a chance to put themselves down?

We can tell him, that many persons in Boston are [illegible] for pursuing that course, with full confidence that it would be successful. We can tell him too, "how it is," that matters are in their present situation. For[illegible] Colonizationists and Abolitionists had the free use of the meetinghouses in this city, till some of the public debaters on both sides appeared to be so scurrilous, so abusive, so ungentlemanlike and so unchristian in their proceedings, that a house of worship was thought to be an improper place for their exhibitions; and, for *that reason*, the whole subject, on both sides, was turned out of doors till a better spirit should prevail. This was done before our residence in this city. We had no part in making the decision, nor have we had any in sustaining it. Whether the facts were such as to justify it, is a question which we have never investigated. We do not even assert that there was any scurrility or abuse; but only that such was the *appearance* to many present; and that the houses were closed against discussions on slavery *for that reason*. The assertion, so often made, that it was done from "pro-slavery" feelings, is entirely destitute of truth.—We speak, here, only of the Orthodox Congregational meetinghouses. Of the motives which govern the use of the others, we are not informed.

For the Boston Recorder.

FOREIGN CORRESPONDENCE.

HOLLAND.

PARIS, November 15, 1836.

In my letter of yesterday I commenced an account of the state of religion in Holland. In order to present the subject in an intelligible light, I went back to the earlier history of the Church in that country since the Reformation, and took some notice of the Synod of Dort in 1618–19. I stated that after that Synod, every man who entered the Reformed Dutch Church, as a minister of the gospel, was required to subscribe a declaration that he believed in his conscience, that the *Confession of Faith* of the Church, the *Catechism* of Heidelberg and the *Canons* of the Synod were in all respects conformed to the word of God. It might have been added, that a subscription to that declaration was required not only from ministers of the gospel, but also from all Professors of Theology, Regents of the Universities and Academies, and teachers of the schools. There were, however, some exceptions to the universality of this requisition, on the part of the clergy. For instance, the clergy in Friesland at first only adopted as *formularies of union*, the *Confession of Faith* and the *Catechism*, and rejected until 1767 the *Canons of the Synod of Dort*, whilst the Walloon Church, as it is called, has only recognized the *Confession* and the *Canons*, and has rejected the *Heidelberg Catechism*.

I stated in my last letter, that there has long been a regular, though gradual decline in vital piety in the Church in Holland, the causes of which I promised to indicate. I propose to do so in my present communication.

And here I begin by stating that the decisions of the Synod of Dort, sustained as they were by the secular arm, did not ensure entire uniformity of belief in the National Church. Even from the first, there were those who denied that the subscription which was required, bound them to receive the *Confession*, the *Catechism* and the *Canons*, above spoken of, as containing rules or articles of faith, so much as being *articles of union;* and that whilst a general concurrence of belief in them was required, there was latitude for considerable diversity of opinion on points of minor importance, and especially in the modes of explaining doctrines. On the other hand, their opponents contended for a rigid and exclusive conformity of belief in these standards, as being conformable, in all *respects*, to the word of God.

And although religion continued to flourish and pure doctrine was to a great degree maintained in the National Church for nearly two centuries, or at any rate for more than one and a half, yet it is certain that a less strict regard for the standards of the Church gradually gained an entrance. It is also true that the same causes which have led to the decay of vital religion in the hearts of the people, and sound doctrine and ardent personal piety in the clergy in Germany and France, were efficient to produce the same results in Holland. I mean, the practice of admitting persons to the church without giving satisfactory evidence of conversion, together with the neglect of rigid discipline. It is not to be denied that very loose opinions and consequently a very loose practice, on these points, have long prevailed in the churches on the continent, and to some extent in those of Great Britain. Such causes will generate evil every where, and if suffered to continue, will propagate it. Other causes, however, in Holland, as well as throughout all Europe, operated to retard the progress of true piety, and indeed to corrupt both doctrine and practice, and finally to reduce the churches to the low state in which we now find them. One of these, if it was the chief, was the long and dreadful wars which were carried on, with almost all of which the Dutch had more or less to do.

But I come now to the most fruitful source of all of the corruption of the pure faith of the Reformed Church in Holland. It was the First French Revolution, which, like some dreadful outbursting volcano, carried its burning lava over all the south west of the continent. The French armies invaded and conquered Holland in 1794-95, and established what was called the Batavian Republic, which lasted until 1806, when Louis Bonaparte was made king of Holland by his brother Napoleon. He reigned till 1810, when the kingdom was united to France as an integral part of the Grand Empire. It continued thus united to France until 1814, when the hereditary Prince of Orange returned, and was by the treaty of Vienna made king of that country.

Nothing could be more pestiferous to the interests of true religion, than the influence which the French exercised in Holland during the period of twenty years,—from 1794 to 1814,—of which I have just spoken. French philosophy and French infidelity poured into that country, as well as French fashions and French immorality. The infection pervaded all classes of society, and too many, alas, especially of the young people, were carried away by the desolating torrent which overwhelmed the country. The effect on the church, and even on the ministry, was most lamentable. And had not a separation of Church and State taken place, as it did in 1796, the effect would have been, there is reason to believe, still more disastrous. But that separation, caused by the Revolution which the French armies effected in the country, exerted a good influence, though the infidelity which caused it thought not of that result. It took away from a government, which, during the whole period of 20 years when the country was under Gallic influence, may be denominated more or less *infidel*, the power of appointing such men as it chose to be pastors of the churches, and left to the churches themselves that power, which was, in many instances at least well exercised.

But one of the greatest evils which resulted to the Dutch church during this period, and especially during the latter part of it, occurred in this way. Many young men, destitute of piety, rushed into the office of

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the ministry to escape from the conscription, which France employed in countries in alliance with her almost as regularly as in her own dominions, in order to fill up the immense armies which Bonaparte was employing for the conquest of the world. This was a fatal blow, so far as it was felt, to true piety; and its influence is felt to this day in every part of the country.

In 1815, after the battle of Waterloo and the subsequent Treaty of Paris, the present state of things received its foundation. The present king, William, Prince of Orange, was established on the throne, and the present constitution was adopted. By that Constitution the former connexion of Church and State is not re-established, but *all the denominations which then existed in the kingdom* were recognized, and their ministers are entitled to receive their salaries from the national treasury.

By order of the king, a Synod of the Reformed Dutch Church was convened in 1816—the first which was held, I believe, since 1795,—for the purpose of re-establishing the affairs of the church. Upon the manner in which that Synod was gotten up and composed, I shall have occasion to remark in another place, in all probability. It is sufficient for my present purpose, to say that one of the decisions of that Synod altered the old subscription which was required of the ministers of the gospel, and made it to this effect: That all who are required to make it should "believe sincerely and in good faith in the doctrine contained, conformable to the holy word of God, in the Formularies of unity adopted by the Reformed Church of the Netherlands, and that they maintain and teach it with zeal." The meaning of this language has been much discussed of late in Holland. But the sense seems to have become settled by the declaration of the permanent President of the Synod, who states in a work which he has puplished, that "there remained but one means [I quote his language] to the Synod; it was, to follow the course of things to which the march of time had given birth, and to assure to the theologians and pastors a *legal* liberty, which they were *in fact* possessed of." According to some, the word translated by the English word *conformably* is to be considered as equivalent to the phrase *as far as*, and that the subscribers are required to receive the doctrines of the *Confession*, *Catechism*, and *Canons as far as* (quatenus) as they agree with the word of God, and to preach the same.

The proceedings of this Synod of 1816 were received with alarm by some, whilst they seem to have been acquiesced in by the overwhelming majority of the pastors and churches. Whatever sense the Synod attributed to the language of the new formula of subscription, it is certain that in point of practice it is construed in a very latitudinous manner, and it has unquestionably been productive of much mischief.

The preceding historical view of the state of things in the Reformed Church of Holland, and what may, in a sense not very strict, be called the National Church of that country, will be sufficient to prepare your readers for the more perfect understanding of the present state of things in that kingdom. It will appear in the sequel, what bearing this previous historical view has upon the whole subject. The two subscriptions, which I have spoken of, must not be lost sight of for a moment; for they have much to do with the discussions which are now taking place in Holland, and are essential, in fact, to a right understanding of the controversy. For whilst the majority contend that they are essentially the same, the *Reformers* maintain that they are widely different. In my next I shall resume the subject. I am, &c.

NEW PUBLICATIONS.

The Spirit of Holiness, by James Harrington Evans, A. M. Minister of John street Chapel. With an Introductory preface, by Octavius Winslow, Pastor of the Second Baptist Church, Brooklyn, N. Y. New York: John S. Taylor. Boston: Gould, Kendall & Lincoln, 1837. pp. 247, 18mo.

The Contents are—Introductory Preface; The Nature, Necessity and Author of Holiness; The Incipient Principle of Holiness, as developed in Regeneration; The Operation of the Spirit of Holiness, as viewed, negatively, in the Mortification of Sin; The Operation of the Spirit of Holiness, as viewed, positively, in the Work of Santification.

We have not had time to examine the work.

The Cause and Cure of Infidelity: With an Account of the Author's Conversion. By the Rev. David Nelson of Quincy, Illinois; late of Marion County, Missouri. New York, John S. Taylor, 1837. pp. 342, 12mo.

An excellent work, which ought to be made still more excellent. The improvements should by all means be made by the author himself. Another man, especially one who has been thoroughly trained to fine writing, would spoil it. The folly of some infidel cavils might be still more strikingly shown, by a more perfect acquaintance with facts; and a greater amount of learning would clear it of some objections, which, however, do not affect the main argument. But the author ought not to make a single alteration on the authority of others, of which he does not clearly see the reason.

We make these remarks with a view to another edition. Meanwhile, let the book circulate as it is. The infidel who can read it without blushing, must be strongly fortified with impudence.

Put Off and Put On: or The Vile and beautiful Apparel. By Simon. Mass. S. S. Society, 1837. pp. 124, 18mo.

The garments to be put off are anger, deceit, covetousness, envy, pride, fretfulness. Those to be put on are kindness, meekness and gentleness, patience, and charity. Every body knows Simon, by his articles in the Recorder and other religious periodicals; and therefore all will wish to have this book in their S. S. libraries.

NANCY LE BARON is the title of No. 13 of the well known series of Temperance Tales published by W. S. Damrell. Some think it best of the whole series. We think it deserves a high rank among them.

AMERICAN QUARTERLY REGISTER FOR FEBRUARY. *Contents.*—Memoir of Rev. Samuel Austin, D. D., President of the University of Vermont; History of Middlebury College; Memoirs of Ministers who have been Graduated at Harvard College, since the Foundation of that Institution; Homer—Poetical Merit of the Iliad; Literary and Scientific Institutions in Paris, and other parts of the Kingdom, not connected with the University of France—Royal College of France, Royal Polytechnique School, Military Schools, Normal Military School, Naval Schools, Royal Institution for the Deaf and Dumb, Royal Institution for the Young Blind, Museum of Natural History, Special School of Pharmacy, Bureau des Longitudes, Administration of the British Establishments and Colleges in France, Schools of the Fine Arts and the Sciences, Libraries, Learned Societies, Institute of France; List of the Names of the Protestant Foreign Missionaries throughout the World; Notices of New Publications; List of Deaths; List of Ordinations and Installations.

Journal of the American Education Society.—Theological School of Geneva, (Switzerland;) The Last Thursday of February; The Wants of the World; Anniversaries—Western Education Society; Western Reserve Branch; Essex South Auxiliary; Old Colony Auxiliary; Windham County, Vt.; Windsor County, Vt.; Orange County, Vt.; Baptist Education Society; Methodist Education Society; Society for Educating Pious Young Men for the Ministry of the Protestant Episcopal Church; Reformed Dutch Church; New York Theological Seminary; Theological Seminary in Illinois; Granville Literary and Theological Institution, Ohio; Shurtleff College; Reports of Agents—Rev. Ansel Nash's Report; Rev. Joseph Emerson's Report; American Education Society—Quarterly Meeting of the Directors; Funds.

NEWS FROM MISSIONS.

SYRIA. Rev. Story Hebard, of the Mission to Syria, was married to Miss Rebecca W. Williams, of that Mission, Oct. 6.

SOUTH AFRICA. Letters have been received from the mission to the Maritime Zoollahs, to August 11. The Missionaries have received full permission from Dingaan, to settle in his country, and teach his peeple. He has determined to learn to read himself.

SOUTH EASTERN SYRIA. Messsrs. Ennis, Youngblood, Doty, and Nevius, with their wives, and Miss Condict, who sailed from New-York in the Ceylon in June last, arrived at Batavia, Sept. 15, in good health, and are well pleased their prospects.

THE PRESBYTERIAN CHURCH.

We copy from the Philadelphia Observer, the following notice from the committee of the Old School party. It *may* end in a division of that church.

THE CONVENTION.

The undersigned would state, that, in accordance with the object of their appointment as a Committee, they have, during the past summer and autumn, held extensive correspondence with ministerial and brethren in all parts of the Church. And the result of that correspondence has been a conviction, that the real friends of the doctrines and of the institutions of our Church are now satisfied that the present state of things ought not longer to continue; and that the time has come when effectual measures must be taken for putting an end to those contentions which have for years agitated our Church, by removing the causes in which they originated. To dictate what these measures should be, is as far from the wish, as it is believed to be from the province, of this committee. They would, however, in unison with the recently declared wishes of many of our ecclesiastical judicatories, recommend, that Presbyteries friendly to the doctrines and institutions of our Church, instruct their commissioners to the next General Assembly to meet in Philadelphia on the second Thursday of May, ensuing, together with such delegates as may be appointed by minorities of Presbyteries—in order fully and freely to compare views, and to unite upon such constitutional measures of remedying existing evils as it may be judged expedient to submit to the consideration of the Assembly. And they recommend farther—to those ministers and churches that mourn over the false doctrines so industriously propagated by many in our connection—the contentions and strife thereby engendered—and the consequent withdrawal of the influences of the Holy Spirit—to observe the second Thursday of May next as a day of fasting, humiliation, and prayer, in view of these evils, and to implore the Divine direction in the present crisis. We should be doing injustice to ourselves were we to omit here to say, that the solemn service committed to us by our brethren was one which no faithful and considerate friend of our bleeding Zion could solicit or decline. We have felt ourselves encompassed with peculiar difficulties, and burdened with a great weight of responsibility at every step; but have endeavored faithfully to discharge our duty to God and his Church. And now, in view of the above recommendations, and supposing that nothing additional is required at our hands, we hereby surrender the trust committed to us by our brethren in the Lord.

Stated Clerks receiving a copy of the above document through the columns of the "Presbyterian," will regard it as addressed to them by us, and will please to lay it before their respective Presbyteries.

WM. W. PHILLIPS, J. MCELROY,
GEORGE POTTS, JOHN BRECKINRIDGE,
FRANCIS MCFARLAND, JOHN M. KREBS,
HENRY RANKIN, HUGH AUCHINCLOSS,
JAMES LENOX.

Dr. McDowell's name not appearing with the above, is owing to his absence in the South.
New York, January 1[illegible], 1837.

LIBERAL.—The Society of the Rev. Dr. Hawes, of Hartford, at their annual meeting, last week, voted to increase his salary from 1,200 to $1,700, in consequence of the increased expenses of living. We have observed similar instances of liberality in several other Societies.—*Essex Register.*

It is evident to us, that many Societies must follow their example; or

Those who supply ministers with the necessaries of life must sell them at the same prices as formerly; or

That many ministers must soon be dismissed for want of support.

The value of money, to a house keeper, has diminished. In Boston, 67 cents were worth as much, three years ago, as a dollar is worth now; i. e. it would do as much towards furnishing house room, fuel, food, and whatever one must have, in order to live.

"A word, to the" honest parishoner, we hope, "is sufficient."

Upper Canada Anti-Slavery Society.—The last number of the Christian Guardian gives an account of the recent formation of a Society with the above appellation, in the Wesleyan Methodist Chapel, in the city of Toronto. The Chair was taken by Capt. R. G. Dunlop, of the Royal Navy, and member of Parliament for the county of Huron. Some of the Speakers were colored persons. At the close of the meeting, 106 persons gave in their names as members of the Society, and a liberal subscription was made, in aid of its objects.—*Zion's Herald.*

Will the Herald, or somebody else, inform us what are "the objects" of this Society? Is it formed to abolish the British Slavery, which exists in the East Indies? If, not, what do they intend to accomplish?

To Auxiliary Colonization Societies, and to the Friends of the American Colonization Society throughout the Union.

OFFICE OF THE COLONIZATION SOCIETY,
Washington, Jan. 6, 1837.

At the late annual meeting of the American Colonization Society, the following resolution was adopted: "*Resolved*, That it be recommended to the several Auxiliary Societies to present memorials to their respective State Legislatures, soliciting their countenance and pecuniary aid to the great and philanthropic object of this institution."

It is sufficient, perhaps, in submitting this resolution of the Parent Society to the consideration of its auxiliaries and friends, to remind them that the time when the several State Legislatures are called to consider in what manner and to what objects the large funds placed at their disposal by the act of Congress of the last session shall be applied, seems peculiarly favorable for inviting their attention to the merits of the great scheme of African Colonization. If this scheme contribute, as it obviously does, to stregthen the bonds of our national union, by uniting all benevolent American citizens in counsels and efforts consistent with constitutional, state, and individual rights, for the benefit of our colored population; if it provide for this population, in another land, means of happiness and usefulness which causes not to be controlled deny to them in this; if it bear to Africa, through the agency of her own children, the language, the arts, and the laws of civilization, with the infinitely more precious institutions and consolations of Christianity; to grant the resources required for its complete execution, must be worthy of a great and free people, and confer honor, before the world, on the American name.

R. R. GURLEY, *Sec'y.*

For the Boston Recorder.

CORRECTION.

MR. TRACY,—In the last number of the Biblical Repository, the very able Editor of that invaluable publication, in treating of "Voluntary Associations for the diffusion of the gospel," makes the following statement. "There were no means provided by the church for the support of her first missionaries." How does this accord with the declaration of Paul, "I robbed other *churches*, taking *wages* of them to do you service?" He adds, "They, (the first missionaries,) depended for sustenance on the labor of their own hands, or on the voluntary contributions of their converts." How can this be reconciled with the assertion of John to his "well-beloved Gaius," "Beloved, thou doest faithfully, whatsoever thou doest to the brethren, and to strangers; which have borne witness to thy charity before the church; whom, if thou bring forward on their journey, after a godly sort, thou shalt do well: because that for his name's sake they went forth, *taking nothing of the Gentiles;* we therefore ought to receive such, that we might be fellow-helpers to the truth?

A FRIEND TO MISSIONS.

ECCLESIASTICAL.

ORDAINED, on Wednesday, Jan. 18th, as Pastor of the First Congregational Church, and Society in Griswold, Conn., Mr. WILLIAM R. JEWETT. The Introductory Prayer was offered by Rev. Augustus B. Collins of Preston; Sermon by Rev. Bennet Tyler, D. D. of East Windsor; Ordaining Prayer by Rev. Samuel Nott, D. D. of Franklin; Charge to the Pastor by Rev. Levi Nelson of Lisbon; Right Hand of Fellowship by Rev. Samuel T. Otis of Lebanon; Charge to the People by Rev. Timothy Tuttle of Ledyard; Concluding Prayer by Rev. Joseph Alger of North Stonington; Benediction by the Pastor.—*Com.*

INSTALLED, on the 21st ult. over the Trinitarian Church and Society in Bernardston, Ms. Rev. BANCROFT FOWLER, late of Northfield. Sermon by Rev. Mr. Hatch of Warwick.

On Sabbath evening last, the Rev. T. G. WATERMAN was installed Pastor of the Fifth Presbyterian church of this city, by the Third Presbytery of Philadelphia. The Rev. J. L. Grant presided, and proposed the constitutional questions; the Rev. Albert Judson preached the sermon from Heb. xiii. 17: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account." The charge was given to the Pastor by the Rev. Albert Barnes, and the charge to the People by the Rev. John McDowell, D. D. A large audience was in attendance; and great solemnity was manifested during the progress of the appropriate exercises.—*Phil. Obs.*

Domestic.

CONGRESS.

MONDAY, *Jan.* 23. *Senate.*—Mr. Wright, from the Committee on Finance, made an unfavorable report on the petition from New York for a National Bank. Mr. Niles, from the Committee on Manufactures, reported a bill to repeal the duty on coal.

House.—Mr. Adams inquired whether the petition for the abolition of slavery, presented by him on a former day, was first in order.—The Speaker decided that the petition was disposed of by the resolution directing all petitions relating to slavery to be laid on the table. From this decision Mr. Adams appealed. The decision was affirmed, after a debate which was terminated by the previous question, yeas 145, nays 32. Mr. Adams then presented in succession about twenty-five abolition petitions, accompanied with some remarks, which were laid on the table, in conformity with the resolution. Mr. Adams presented a petition from citizens of New York, praying Congress to grant to the citizens of the District of Columbia, the rights granted by the Constitution. Mr. Adams said that this petition did not come within the order of the House. The Chair decided that it did, and that it must be laid on the table. Mr. Adams appealed from this decision, and spoke at length against it. The decision was supported by the House, yeas 170, nays 3. Mr. Adams said that he had gone through with the petitions which he proposed to offer in detail, and proceeded to offer several bundles from Pennsylvania, Ohio and Michigan which were laid on the table. The call of the States was then resumed. Mr. Pierce, of New Hampshire, presented a memorial from 113 females of the town of Grafton, stating that they had been prevailed on by false representations, to sign their names to an abolition petition, which was presented to Congress at the last session, and praying that their names may be erased therefrom. Many other abolition petitions were presented, after which the House adjourned.

TUESDAY, *Jan.* 24. *House.*—On motion of Mr. Cambreleng, the Committee of Ways and Means was discharged from the further consideration of the memorial of the Board of Trade of New York, praying for a National Bank, and it was laid on the table. Mr. Patton, from the Joint Library Committee, reported a joint resolution appropriating $30,000 for the purchase of the manuscripts of the late James Madison, referred to in the letter of Mrs. Madison to the President, lately communicated to Congress. It was twice read and referred to the committee of the whole.

WEDNESDAY, *Jan.* 25. *House.*—Mr. Bell offered the motion of which he had previously given notice, for leave to introduce a bill to secure the freedom of elections. Before making his remarks in support of the motion he asked that the bill might be read for the information of the House, which was agreed to. The bill was then read, consisting of three sections, and forbids the interference of all officers and agents of the government, in elections, by the contribution of money, the use of the franking privilege, the abuse of privileges of office, or by threats, under penalty of a fine not exceeding $1,000, and in some cases, of removal from office. The bill to provide for the admission of the State of Michigan to the Union was taken up, and ordered to be read a third time by a vote of 140 to 58. The main question was put and the bill passed, yeas 132, nays 43.

THURSDAY, *Jan.* 26. *Senate.*—The bill for the admission of Michigan having received the signature of the President, Mr. Grundy presented the credentials of Lucius Lyon and John Norvell, chosen long ago by a legislature of the *Territory* of Michigan, as Senators of the United States. These gentlemen then appeared and took their seats. The bill designating the currency which shall be receivable in payments to the United States, was taken up, amended, and ordered to be engrossed.

FRIDAY, *Jan.* 27. *Senate.*—Mr. Clay presented a memorial from the citizens of Washington, who are members of the Colonization Society, praying for an act of incorporation, and moved a reference of it to the Committee on the District of Columbia. Some debate arose, which was brought to a close by a motion to lay the petition on the table, which was agreed to by a vote of 24 to 12. The Michigan Senators drew for their classes, and Mr. Lyon drew No, 2, and Mr. Norvell No. 3. The Vice President gave notice that he should vacate the chair on the following day.

Mr. Wright from the Committee on Finance reported a bill for the reduction of the revenue, entitled an act to alter and amend the several acts imposing duties on imports, which was read twice, and made the special order of Thursday next. Mr. Clay said that he should oppose the Bill as an innovation on the Compromite Act of 1818, especially in the repeal of the duty on salt and coal. He considered this as an attempt to re-open the wounds of the country, which had been closed by the Compromise Act. Mr. Wright stated that the amount to be reduced by this bill was about two millions and a half, of which the abolition of the silk duty alone would be half a million. He laid on the table a statement on which he said the rate of duties was based. On motion of Mr. Davis, 1000 extra copies of this statement were ordered to be printed.

House.—Mr. Bell and Mr. Jarvis had a collision which threatened a duel; but Gen. Mercer, according to his custom, made them settle it before leaving the House.

SATURDAY, *Jan.* 28. *Senate.*—The Vice President took leave of the board, in a brief and pertinent address. The Senate proseeded to choose a president pro tem. Mr. W. R. King, of Alabama, had 28 votes, and was chosen. Mr. Calhoun offered a resolution calling on the President for correspondence with the British Government, in relation to the service of certain slaves on board American vessels at Bermuda and New Providence.

THE GENERAL COURT.

WEDNESDAY, *Jan.* 25. *House.*—Rev. R. S. Storrs was appointed to preach the next election sermon.

THURSDAY, *Jan.* 26. *House.*—Mr. Brooks, of Cambridge, from the Committee on Public Buildings, who were directed to consider the subject of allowing the use of the Representatives' Chamber for public meetings of persons not members of the House, made a report thereon, which, as amended on motion of Mr. Chapman, of Greenfield, declares, that it is inexpedient for the Hall of the House to be used for public meetings by any persons, not members of the State Government; and being so amended, was accepted.

FRIDAY, *Jan.* 27. *Senate.*—On motion of Mr. Child, it was ordered, that the Committee on Education inquire into the expediency of either repealing the act, passed at the last session, entitled an act to provide for the better instruction of youth employed in manufacturing establishments, or of extending the provisions of said act to all other employments, as well as that of manufacturing.

House.—On motion of Mr. May, of Attleborough, it was ordered, that the Committee on Education be instructed to inquire what farther provision should be made by law, if any, to ensure the better education of children employed in Manufacturing establishments.

On motion of Mr. Walcott of Hopkinton, it was ordered, that the Committee on Parishes, &c. consider the expediency of authorizing parishes and religious societies to raise money for the support of public worship, by a tax upon the pews of their meetinghouses. Sent up for concurrence.

SATURDAY, *Jan.* 28. *Senate.*—On motion of Mr. Lawrence it was ordered, that the Committee on Education inquire into the expediency of empowering the Prudential Committee of School Districts to dismiss School Teachers in their employment, when found incompetent to teach or manage a school, and for other good cause; also, to dismiss from the school all refractory scholars.

House.—A petition of Charles Reed and others, of Windsor, praying that Houses of Correction may be established, in connection with farms, in each County, for the accommodation of paupers, was presented, and referred.

Mr. Leavitt, of Boston, submitted an order, for the ascertaining what sum would enable the State to assume and complete the Bunker Hill Monument; and the question being stated, the order was rejected.

MONDAY, *Jan.* 30. *Senate.*—Mr. Lawrence, from the special joint committee on the petition of the Trustees of Amherst College, submitted a detailed Report thereon, accompanied with a Resolve to aid said Institution, which were laid on the table, and ordered to be printed.

TUESDAY, *Jan.* 31. *Senate.*—Mr. Cushing submitted the following order, which, on his motion, was laid on the table, viz:

Ordered, That the Committee on the Judiciary be instructed to report a bill making provision for the unlimited personal liability of the Stockholders in all Stock Corporations, for all debts or liabilities contracted or entered into by their several corporations, in manner as general partners are now by law liable in general partnerships in this Commonwealth.

House.—On motion of Mr. Thayer of Braintree, it was ordered, that the Election Sermon before the next Legislature be delivered in the Hall of the House of Representatives. Sent up for concurrence. [In the Senate, read and concurred.]

Mr. Goodrich, of Roxbury, from the special committee to whom was referred a petition of the town of Roxbury, on the subject of the license laws, made a Report thereon, concluding that the petitioners have leave to withdraw their petition; and said report was made the order of the day for tomorrow, and directed to be printed.

A message was received from the Governor, transmitting copies of an official letter from the Governor of Maryland, accompanying a Preamble and Resolutions of the General Assembly of that State, relative to "an extension of the franking privilege to the Governors and other State functionaries of the several States." The message and documents were read and laid on the table.

TEXAN AFFAIRS.—Santa Ana and Almonte have left Washington for the South.

The Philadelphia Inquirer states, on the authority of a letter from New-Orleans, that a Draft on a large mercantile house in New-Orleans, drawn by General Santa Ana, in favor of Texas, for the sum of $500,000, had been presented and accepted.

Saving's Institution.—By the report of the Treasurer it is in a most flourishing condition. "Since the last semi-annual meeting, the number of deposits for new accounts, is 1909, for old 4367, in all 6276; of payments 3913, of which 1840 were to close accounts. The amount of principal received is $314,046,60, and paid $337,345,15. A larger number as well as amount, both of receipts and payments, than in any former half year is shown. The accumulating fund is $122,860,61, as by the account current herewith presented appears, and in July last it was $101,157 22, whereby the increase appears $21,703,39, a greater ratio as well as sum of profits than in any former equal period.

Banks in New Hampshire.—The following are some of the provisions of the Bank Bill passed by the New Hampshire Legislature last week. First, that Banks shall not after the 1st of July next issue any bill of a less denomination than $2, and that it shall be unlawful for any person to offer or receive Bank notes of a less denomination than $2 after the 1st of January, 1839. Second, it provides that no Bank shall issue any note of a less denomination than $3 after July 1, 1838, and that they shall not circulate after January 1, 1839. Third, it provides that no bank shall put in circulation any bill between the denomination of $3 and $5, $5 and $10, or between $10 and $20.

Revenue of Missouri.—From the message of the Governor of Missouri, we learn that the revenue of the State for the two years ending 30th of September, 1836, was $134,189,92, and the expenditure for the same time $136,013,56, being an excess of expenditure of $1,842,24. The State debt, on the 1st October, 1836, was $54,659,32.

The General Assembly of R. Island, on Thursday last week, adopted resolutions, with but a single dissenting voice, protesting in the strongest language against the interference of Congress with the Compromise Act, as greatly injurious to all branches of industry, to all the interests in the State and country, and a violation of the faith of our National Legislature.

From the report of the city auditor, it appears that the amount expended during the past year for opening, widening, and improving streets alone, was $121,554 75. Of this $30,258 72 was expended for the extension of Federal street; $30,243 11 for improvements in Broad street near Foster's wharf, and $22,114 04 for improvements in Commercial street.

The Legislature of Illinois has instructed the agent of that State to "demand and receive the surplus money in *specie*" from the institution on which the Treasury Draft may be given.

Occultation of Mars.—On Saturday afternoon, the 18th of February, the planet Mars, which, with Jupiter, now makes so brilliant an appearance in the East, very soon after the setting of the Sun, will be eclipsed by the Moon.

New York Paupers.—On Friday not less than two thousand men, women and children, applied to the commissioners of the alms house for relief in different ways. At least two thirds of these were Irish, and the strife they made for the precedency, as to the right to enter, was disgraceful. Relief, however was granted to such as appeared worthy of it; but there were many applicants, who were strong and lusty, and they were bidden to march.

The eighth of January (Sunday) was duly celebrated at New Orleans by a procession, religious services in the cathedral, a military review, and a sham battle in the public square. It was intended to close the day with fireworks, but this design was frustrated by torrents of rain.

Foxes, &c.—It appears by a statement made to the Senate, by the Secretary of the Commonwealth, that certificates have been returned to his office since the law of April 4th, 1835, of the destruction of 3270 foxes, 14 wild cats, and 1 bear within this State, for which a bounty has been allowed of $1710, being 50 cents for each fox, and $5 for each of the other animals.

The new Congregational meeting house in Hubbardton, Vt. was destroyed by fire on Tuesday morning last week. Supposed to have been the work of an incendiary.

Surplus Revenue.—The first payment of $446,000—being one fourth of the portion of the Surplus Revenue, which falls to Massachusetts—has been paid to the Treasurer and Receiver General of the Commonwealth out of the Deposite Banks.

Within the last seven months no less than 200,000 persons and 80,000 tons of freight have arrived at Detroit.

North Carolina.—The Legislature of North Carolina has passed a law, in concurrence with South Carolina, granting banking privileges to the South Carolina and Cincinnati Rail Road Company. They have appropriated the portion of that State in the Surplus revenue to the support of education and internal improvements.

The Licensing Board of the city of Bangor, have come to the determination not to grant any more licenses for the sale of ardent spirits.

A new paper has recently been commenced at Canajoharie, N. Y. edited by Levi S. Backus, who is deaf and dumb.

The number of deaths in Boston last year was 1770—the population being about 85,000; the ratio is one in forty eight.

Ezra Weston, Jr. has been appointed a Deputy Sheriff for the County of Suffolk.

In Common Council, on Thursday evening, of last week, the following were elected on the part of the Common Council, Directors of the House of Reformation: Edward Brooks, Henry F. Baker, Larra Crane, J. D. Fisher, John Rayner, Frederick T. Gray, Artemas Simonds, Z. Jellison, and G. B. Emerson.

In Common Council Messrs. Dimmock & Wilde were elected members of the Board of Directors of the House of Reformation, in concurrence with the Board of Aldermen.

NOTICES.

SIMULTANEOUS MEETINGS.—At a meeting of the Executive Committee of the American Temperance Society, held in Boston, Jan. 10, 1837, it was voted unanimously, That all Temperance Societies be, and they hereby are, respectfully and earnestly requested to hold simultaneous Temperance meetings, as in past years, on the last Tuesday in February 1837; and take all suitable measures to extend the principle of abstinence from the use, as a beverage, and from the furnishing of intoxicating liquor, throughout the world.

The *Middlesex South Association* will meet at Natick, on Tuesday the 7th of Feb. at 2 o'clock P. M.
Natick, Jan. 13, 1837. E. D. MOORE, *Scribe.*

☞ The Members of the Committee to report to the Pastoral Association on the USE OF TOBACCO, are respectfully requested to give their views, severally, on the subject, to the subscriber, by writing him as soon as convenient.
New Bedford, Jan. 19, 1837. S. HOLMES.

CARDS.

The Subscriber gratefully acknowledges the receipt of a certificate of Life Membership of the American Bible Society, in consequence of a donation of *Thirty Dollars* from his Society, through the treasury of the Middlesex South Conference. May those who have thus manifested their respect for their Pastor, and their love for the cause of God, ever find it "more blessed to give than to receive."
Framingham, Jan. 26, 1837. D. BRIGHAM, JR.

The Subscriber gratefully acknowledges the payment of *Twenty Dollars*, contributed by the Fifth Church and Society in Gloucester, to constitute her a member for life of the American Tract Society. May these *leaves* which are for the healing of the nations, prove an effectual balm to many a soul now wounded for sin among them.
She also returns thanks to those *Ladies* in the same Society, from whom she received *Ten Dollars*, to constitute her a member for life of the Mass. Sabbath School Society. May they abound in similar benevolent efforts, until they shall have a rich treasure laid up in heaven.
Gloucester, Sandy Bay, Jan. 22, 1837. MARY L. GALE.

MARRIAGES.

In this city, Mr. Wm. Harris, to Miss Lucy Lewis—Mr. George J. Homer, to Miss Sarah Ann Partlow, all of this city—Mr. Charles Inches, to Miss H. A. H. Bott.
In Malden, Mr. James Eaton, merchant of this city, to Miss Rebecca W. Lynde, of M.
In Milton, Mr. Francis W. Davenport, to Betsey, daughter of John Ruggles, Esq.
In Hingham, Rev. Henry Hersey, to Miss Elizabeth Jenkins, all of H.
In Mobile, Capt. George Pollard, of bark Nashua, of Boston, to Mrs. Ann M. Elwell, formerly of Gloucester, Mass.

DEATHS.

In this city, Miss Catherine, youngest daughter of Mr. Moses Everett, aged 13—Mrs. Sarah, wife of Mr. Edward Haynes, 64—Mr. Joseph Bradley Fuller, 30—Mr. Martin D. Stoughton, 43—Mr. James Walsh, 45—Mrs. Nancy, widow of the late Mr. Thomas Farmer, 57—Mrs. Abigail, widow of the late Mr. Philip Ridgeway, of Milton, 93—Mrs. Sarah M. wife of Mr. Asa Jacobs, 30—Mrs. Eleanor Jefferson, formerly Widow Dratt, teacher of a female academy, 100 yrs. 5 months and 11 days—On Sunday, while adjusting her apparel for church, Miss Eliza May, 24—On Sunday evening, Mr. William Whitney, 53.—The wife of Mr. W. died on the Monday previous—On Sunday evening, Mr. John Whitney, 65—Mrs. Hannah Lothrop, 47 years, formerly of Easton, Mass.
In Roxbury, on Wednesday evening, Walter Edwin, son of the late Walter W. Richards, 3 months.
In West Roxbury, 24th ult. suddenly, Hannah Pearson, youngest daughter of Rev. Christopher Marsh, 5 years and 7 months.—The Christian Mirror, New Hampshire Observer and Vermont Chronicle will notice this.
In Salem, 26th, after a very short and distressing illness, Mr. Benjamin Hale Ives, 30, of the firm of Ives & Putnam, booksellers—much respected.
In Worcester, Mrs. R. James, wife of Eleazer James, Esq. late of Barre, 66.
In Northampton, Miss Anne Jean, daughter of Hon. Joseph Lyman, 21; Harriet W. daughter of Samuel F. Lyman, 11.
In Yarmouth Port, Mass. of consumption, Mr. Benjamin Hamblin, formerly a resident of this city.
Died, in Milford, on the 19th inst. Miss SALLY ANN ADAMS, and on the 20th, Miss EMILY ADAMS, both of Typhus Fever, the oldest daughters of Widow Sally Adams, the former aged 16 years, the latter 14. With truth it might be said, "They were lovely and pleasant in their lives, and in their death they were not divided." Their remains were consigned to the tomb, both in one day, followed by the deeply afflicted mother and many sympathizing friends.
In Portland, Me. Louisa, daughter of the late Mr. Edward Cobb, 18.
In Bangor, Me. Thomas W. eldest son of Mr. Nathaniel Collamore, 20.
In Bath, Me. Isaiah Crooker, a respectable merchant, 72.
In Litchfield, Joseph N. Pigin, M. D. youngest son of Rev. Wm. Pigin, of Portland, 28.
In Hartford, Conn. Nathan Morgan, Esq. 51.

LEICESTER ACADEMY.

THE next term in this Institution will commence on the 23d of February. Tuition, in English $3, and in the languages $4 per quarter. Board, by a late arrangement of association among the students, is obtained at cost, amounting at present, to about $1.50 per week. Room rent, washing, fuel and lights, at from 50 to 67 cents per week. Board for young gentlemen and young ladies may be obtained in good families at reasonable prices, considering the advanced state of the markets.
This Institution, relying for its success upon strict paternal discipline, close application to study, and thorough instruction, now under the care of Mr. LUTHER WRIGHT, Principal, Mr. JOSEPH L. PARTRIDGE, Associate, and Mr. LUTHER HAVEN Assistant Preceptors, all experienced and highly approved teachers, is, now, in a very flourishing condition.
And to secure the best advantages for Young Ladies, the Trustees have also employed Miss ELIZABETH HOLMES, known as a highly accomplished teacher, and particularly well qualified to teach in the French and Italian languages. Music, on the *Piano* and the *Spanish Guitar*, at the additional expense of $7 per quarter for tuition; and $2 pr. do for use of Piano, will also be taught to such young ladies as may wish for instruction in the same, by Miss Z. N. WILLSON, near the Academy.
N. B.—Indigent pious young men studying for the ministry, through the benevolence of individuals in Leicester, receive tuition gratis, and are aided in defraying other necessary expenses.
Feb. 3.—3w. Per order, JOS. A. DENNY, *Sec'y of the Board of Trustees.*

WEBSTER'S EDITION of the BIBLE.

THIS Edition of the Bible is becoming popular. The corrections in the language, without altering the sense, and the changes of phraseology in the most offensive passages, have removed some objections to the common version, and this edition is now introduced among the students of some Colleges and other Seminaries, with the approbation of the instructor.
For Sale by Marsh, Capen & Lyon, Boston, and by Sidney Babcock, New Haven. 2m. *Feb. 3.*

VALUABLE MEMOIRS.

MEMOIR of Henry Martyn.
do of Rev. Elias Cornelius.
do of Samuel Green.
do of C. F. Swartz.
do of Alvan Hyde.
do of John Cotton.
do of Mrs. Patterson.
do of M. & H. Flower, by Mrs. Sigourney.
do of Mary Lathrop.
do of George Dana Rindman.
do of William Carey, D. D.
do of Mrs. Ann H. Judson.
do of Hannah More, 2 vols.
do of Aaron Burr.
do of Mrs. Ellis—of Payson.
do of Mrs. Huntington.
do of Mrs. Isabella Graham.
do of Rev. Joseph Emerson.
do of Mrs. Winslow—of Bedell.
Life and Writings of Jane Taylor, 2v.
For Sale by PERKINS & MARVIN, 114 Washington street. Feb. 3.

CHRISTIANITY & PHRENOLOGY.

Internal Evidence of Christianity, deduced from Phrenology—By John Epps, M. D.—with Preface and notes by Joseph A. Warne, A. M.
Just Published and for sale by WM. PEIRCE, No. 9 Cornhill. *Feb. 3.*

STANDARD WORKS.

For sale by CROCKER & BREWSTER, 47 Washington street,
The Greek Testament, with English Notes, critical, philological, and exegetical, partly selected and arranged from the best commentators, ancient and modern, but chiefly original; the whole being specially adapted to the use of Academical Students, candidates for the Sacred Office, and Ministers of the Gospel; although also intended as a manual edition for the use of theological readers in general. By the Rev. S. T. Bloomfield, D. D., F. S. A., Vicar of Bisbrake, Rutlrnd, (England,) with a preface to the American Edition, by Prof. Stuart, Andover Theological Institution, 2 vols, 8vo.
Robinson's Greek and Enlish Lexicon of the New Testament.
Gesenius's Hebrew and English Lexicon of the Old Testament, including the Biblical Chaldee, translated from the Latin, by Edward Robinson, D. D.
Horne's Introduction, 2v. 8vo.; Robinson's Calmet, 8vo.
Donegan's Greek and English Lexicon, 8vo.
Hahn's Hebrew Bible, 8vo.
Doddridge's Family Expositor, 8vo., etc., etc. *Feb. 3.*

STANDARD WORKS,

FOR Sale by PERKINS & MARVIN, 114 Washington street,
The Greek Testament, with English Notes, critical, philological, and exegetical, partly selected and arranged from the best commentators, ancient and modern, but chiefly original; the whole being specially adapted to the use of Academical Students, candidates for the Sacred Office, and Ministers of the Gospel, although also intended as a manual edition for the use of theological readers in general. By the Rev. S. T. Bloomfield, D. D., F. S. A., Vicar of Bisbroke, Rutland, (England,) with a preface to the American edition, by Prof. Stuart, Andover Theological Institution, 2 vols., 8vo.
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Donegan's Greek and English Lexicon, 8vo.
Hahn's Hebrew Bible, 8vo.
Doddridge's Family Expositor, 8vo.
Jenks' Commentary, 3 vols., just published
Scott's do. 6 vols; do. do. 3 vols., 8vo.
Henry's Commentary, 6 vols. 8vo;
Clarke's do. 4 vols., 8vo.; Cottage Bible, 2 vols., 8vo.
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Dwight's Theology, 4 vols., 8vo.
Dick's Theology, 2 vols. 8vo.
Macknight on the Epistles, 1 vol. 8vo.
Hall's Works, 4 vols. 8vo.; Dick's Works, 1 vol. 8vo.
Chalmer's Theology, 2v. 8vo; do. Works, 1v. 8vo.
Hodge's Commentary on Romans, 1v., 8vo.
Plutarch's Lives, 1 vol. 8vo.
Stuart's Commentary on Hebrews, 1 vol.
do. do. on Romans, 1 vol.
Newcomb's Harmony of the Gospels.
Storr and Flatt's Theology.
Hug's Introduction to the Writings of the N. T.
Schmucker's Theology.
Fuller's Complete Works, 2 vols. 8vo.
Encyclopædia Americana, 13 vols.
Brewster's Edinburgh Encyclopædia, 18 vols. quarto.
Encyclopædia of Religious Knowledge.
Encyclopædia of Geography, 3 vols. 8vo.
Webster's 8vo. Dictionary. *Feb. 3.*

The American Orator's Own Book;

OR, the Art of Extemporaneous Public Speaking, including a course of Discipline for obtaining the faculties of discrimination, arrangement and oral discussion; with a debate as an exercise in argumentative declamation; and numerous selections for practice: Written and compiled for the use of colleges, schools and students in Oratory. To the Hon. Wm. C. Preston, U. S. Senate, the model of the extemporaneous orator, and the ardent and fearless patriot, this Work—an humble attempt to teach that which is the master power of the Statesman, the Advocate and the Preacher—is most respectfully inscribed.
Neat pocket edition, illustrated with a Portrait of Patrick Henry and Chief Justice Marshall,—price 75 cents. For Sale by PERKINS & MARVIN, 114 Washington street. *Feb. 3.*

THE INVENTOR'S GUIDE,

A NEW and valuable Book for Mechanics and all others who may be in possession of important improvements in any of the arts, or discoveries in science, or who may possibly become acquainted with such things as will make a *sure* Patent Right desirable, comprising the rules, forms and proceedings for securing Patent Rights, based on the laws and regulations of Congress, including those of the last session. By Willard Phillips. 376 pages 12mo. Published this day by COLMAN, at his Literary Rooms, 121 Washington street. *Feb. 3.*

DR. CHRISTOPHER CAUSTIC.

THE Fourth Edition, in which
"Dr. Caustic, in three tomes of Joke,
Unveiled the Demos and the Tractors broke."
With an introduction entitled "a sublimated Proem to Dr. Caustic's Poem."
"Wooden Booksellers, miseries of Authorship."
Published this day by S. COLMAN, at his Literary Rooms, 121 Washington street. *Feb. 3.*

New and Valuable Work on Book-Keeping.

PROGRESSIVE Exercises in Book Keeping, by Single and Double Entry. By James H. Collin, Principal of the Fellenberg Academy. Just published.
This work is particularly calculated for the use of the Farmer, the Mechanic and Common Schools. The following notices of it are subjoined
From the Boston Patriot and Daily Advertiser of Jan. 25, 1837.
"The object of the author of this publication has been to introduce a good system of Book Keeping, and to illustrate it in a manner suited for use in common schools. It is a very important branch of education, deserving of much more attention than has been usually been given to it in schools; and any one who facilitates the successful study of it, renders a public service."
From the School Committee of Bernardston, Mass.
"Bernardston, Dec. 12, 1836.
"We have examined this work with some considerable degree of attention, and we have great pleasure in saying that we entirely approve of the plan and the manner of its execution.
"While other works on Book Keeping are too intricate for common use in their details,—this seems to combine the advantages of *correct principles*, and simplicity in their application.
"We shall recommend the work to be used in the Common Schools in this Town, and we thing that other Towns would find it useful to do likewise."
From the Franklin Mercury of Dec. 20, 1836. ...gle and Double Entry.
"It is designed for common and other schools, and for the self instruction of such as have not the advantage of a teacher's aid. That it is exceedingly well adapted for this purpose, we are fully convinced, after a careful and thorough examination. The scholar is led up the steeps of the science, as if by the ascent of a flight of stairs. Every step is distinct, and in advance of its predecessor, until the difficulties of double entry are surmounted, and the scholar finds himself master of his subject. The practical exercises are so arranged that they call into constant exercise the judgment, and arithmetical skill of the learner, being in fact an excellent arithmetic as well as Book Keeper. We believe that their adoption in our common schools would be a public benefit.
The following is from three of the Principal Merchants of Greenfield, Mass.
"Having examined Mr. Collin's new work on Book Keeping, by Double and Single Entry, we do not hesitate to say, that we consider it a decided improvement, and admirably calculated to impart a knowledge of this important science, so necessary to be understood by every person, of whatsoever profession in life. We would recommend it to the attention of the Farmer and the Mechanic, as well calculated for usefulness; and not only to them, but also to the attention of School Committees; its general introduction into Common Schools, for which it seems to be well calculated, would, in our view, prove highly beneficial."
☞ The work is accompanied by a Key, which is designed for Teachers.
For Sale by CROCKER & BREWSTER, Boston. 2w&2eow. *Feb. 3.*

Andrews and Stoddard's Latin Grammar,

SECOND EDITION.
JUST Published by CROCKER & BREWSTER, 47 Washington street, Boston,
A Grammar of the Latin Language, for the use of Schools and Colleges; by E. A. Andrews, and S. Stoddard, 1v. 12mo. Also, in one vol. 18mo., Questions to do, by Prof. E. Andrews.
This grammar, though it is but a few months since its first publication, has already been introduced into many of the principal Classical Schools in this country. It has also been adopted at Yale, Amherst, Hamilton, Waterville, and several other colleges. The first edition of 2000 copies was disposed of in six months.
The following gentlemen who have examined this work, have given favorable opinions respecting its merits, viz: Dr. C. Beck, Professor of Latin in Harvard University; Prof. J. L. Kingsley and Prof. Woolsey, of Yale College, New Haven; Mr. Charles H. Dillaway, and Mr. F. Gardner, Masters in the Latin School, Boston; Rev. J. Penney, D. D., President of Hamilton College, New York; Prof. Wm. M. Holland, Washington College, Hartford, Ct.; Prof. A. Packard, Bowdoin College, Me.; Prof. S. North, Hamilton College, New York; Hon. John Hall, Principal of the Ellington School, Ct.; Prof. N. W. Fiske, Amherst College, Mass.; Rev. Simeon Hart, Farmington, Ct.; also, by the American Quarterly Register, New York Observer, Boston Recorder, and Portland Christian Mirror.
In Press—A New Latin Reader, adapted to Andrews and Stoddard's Latin Grammar, by Prof. E. A. Andrews. Also, First Lessons in Latin; Introductory to Andrews and Stoddard's Latin Grammar, by Prof. E. A. Andrews. F. 3.

YOUTH'S COMPANION.

Published Weekly, at the Office of the Boston Recorder, No. 11, Cornhill—Price One Dollar a year.
CONTENTS OF NEXT WEEK'S NUMBER.—Anecdotes of the Elephant, (with a Picture.) Anecdotes of Children in India, No. 1. Force of Habit, a letter to Boys. The Little Pilferer. Little Filecia. Belknap St. Sabbath School. The Sagacious Appeal. Shocking Accident. The Tongue. Sense of Touch in the Hand. A Little Girl's Self-Denial. Two Sabbath Breakers. Reading—Improvement. The Burial of a Student, by Roy. Lines written by a Girl of nine years to her Uncle. *Feb. 3.*
RECOMMENDATIONS.
Princeton, Jan. 23, 1837.
MR. WILLIS,—I esteem the Youth's Companion a very interesting and useful publication for children. My children read it with great eagerness, and the more interesting pieces many times over. Yours respectfully, E. D.
Killingly, Ct. Jan. 17th, 1837.
MR. WILLIS, SIR,—I have taken the Youth's Companion for ten or twelve years, and have found it to be very useful in my family, and likewise in our Sabbath School. I have prevailed on one of my neighbors to take the paper for one year. I send you enclosed one dollar. Please to send the January numbers that are back—direct them to —— ——.
Salem, Jan. 6th, 1837.
"The Youth's Companion is the best thing we have in the Sabbath School;—universally sought after by the younger pupils, and, conducted as they now are, must be the means of doing great good."
Lowell, Dec. 27, 1836.
MR. WILLIS,—I could wish your valuable little paper "The Youth's Companion," might be circulated through the land in every family, especially where there is a child to read it. I have long read it with increasing interest, and can think of no "New Year's Present" that will afford so much gratification and instruction to an interesting family of children in ——. Enclosed is $1,00 for one copy, commencing with the first week of the new year. Please direct it to —— ——.

POETRY.

THE EVENING HYMN.

BY THOMAS MILLER, BASKET MAKER.

How many days, with mute adieu,
Have gone down yon untrodden sky!
And still it looks as clear and blue
As when it first was hung on high.
The rolling sun, the frowning cloud,
Thus drew the lightning in its rear,
The thunder, trampling deep and loud,
Have left no footmark there.

The village bells, with silver chime,
Come softened by the distant shore;
Though I have heard them many a time,
They never sung so sweet before.
A silence rests upon the hill,
A listening awe pervades the air;
The very flowers are shut and still,
And bowed as if in prayer.

And in this hushed and breathless close,
O'er earth, and air, and sky, and sea,
That still low voice in silence goes,
Which speaks alone, great God! of Thee.
The whispering leaves, the far off brook,
The linnet's warble fainter grown,
The hive-bound bee, the lonely nook,—
All these their Maker own.

How shine the starry hosts of light,
Gazing on earth with golden eyes;
Bright guardians of the blue browed night!
What are ye in your native skies?
I know not—neither can I know—
Nor on what leader ye attend;
Nor whence ye came, nor whither go,
Nor what your aim or end.

I know they must be holy things
That from a roof so sacred shine,
Where sounds the beat of angel wings,
And footsteps echo all divine.
Their mysteries I never sought,
Nor harkened to what Science tells,
For, O! in childhood I was taught
That God amidst them dwells.

The darkening woods, the falling trees,
The grasshopper's last feeble sound,
The flowers just wakened by the breeze,
All leave the stillness more profound.
The twilight takes a deeper shade,
The dusky pathways blacker grow,
And silence reigns in glen and shade—
All, all is mute below.

And other eves, as sweet as this,
Will close upon as calm a day,
And sinking down the deep abyss,
Will, like the last, be swept away,
Until eternity is gained,
That boundless sea without a shore,
That without time forever reigned,
And will, when time's no more.

Now nature sinks in soft repose,
A living semblance of the grave;
The dew steals noiseless on the rose,
The boughs have almost ceased to wave;
The silent sky, the sleeping earth,
Tree, mountain, stream, the humble sod,
All tell from whom they had their birth,
All cry, 'Behold a God!'

Miscellany.

From the New York Observer.

DR. HUMPHREY'S TOUR.—NO. 42.

Present state of Ireland.

In my last letter, I drew a gloomy picture of pauperism and want of employment in this anomalous part of the British Empire. I might easily substantiate that appalling representation, by appealing to scores of the most unquestionable British authorities. But let a single quotation suffice. "It is undeniable," says the London Quarterly, for April last, "that with respect to food, habitation and clothing, the farmers and laborers of Ireland, who, in most cases, may be classed together, are in a state, which cannot be contemplated without emotion. Professor Von R[illegible] letters on these kingdoms have just been published, says emphatically, that though he had spent much of his life in travelling, he never knew what poverty meant until he landed in Ireland. If such be the feeling of a German, it is almost needless to say that the impression is still stronger on an Englishman. Some parts, especially Ulster, are greatly in advance of others; but speaking of the country generally, the peasantry of Ireland, so far as the comforts of life are concerned, are nearly at the bottom of the scale of European civilization. Their dress is ragged in the extreme; their cabins mean and dirty, and their diet always poor in quality, and in quantity, not seldom insufficient."

But if I were to bring forward a hundred such witnesses, it would be impossible for us, in this country, to form any adequate notion, of the real condition of from *five* to *six* millions of the people of Ireland. There are many amongst us, indeed, who have very little, or no property; and, some who are entirely dependent upon public or private charity. But the word *pauperism* has nothing like that painful intensity of meaning in America which it has in Ireland. Families that would be called extremely poor here, would be regarded as quite comfortable there. The rags of one New-England mendicant, would serve half a dozen Irish beggars. The crust which the former throws away, the latter would almost fight for. Beneath the lowest depths of wretchedness which we know any thing of, are many lower depths for the poor starving Irish peasantry.

The common laborer here, who goes out by the day, or the week, selects his place with the independence of a Duke, and receives his dollar, or two dollars, for every day he is *pleased* to work, while the healthy Irishman who clings to his native soil, (when he is so fortunate as to find any thing to do,) gets from *fifteen* to *twenty-five* cents, for the same amount of labor. It was testified by Professor Edgar, of Belfast, before a committee of the House of Commons, in 1834, that the rate of wages, for agricultural laborers throughout Ireland, was from *eight pence* to *one shilling* a day; and I presume there has been but little if any improvement since. With us, this class of persons, by diligence and economy, lay up money; and in a few years, place themselves in easy circumstances; but alas, what can a man do who is obliged to take up with *seven shillings* a week, for his toil? No wonder that his children are obliged to *travel* for potatoes.

A common farmer, in this country, is a freeholder, who can show you a good warrantee deed for his fifty or hundred acres; and the general idea we form of this very respectable class of our citizens is, that they are independent, or, at least in comfortable and thriving circumstances. But the case is very different in Ireland. Not one farmer in a hundred, perhaps not one in a thousand, owns the land which he cultivates. The whole island, as I shall have occasion to show more particularly hereafter, is parcelled out into great estates and princely domains, which are subdivided by the proprietors into farms and patches, and rented on leases of twenty-one years. When we see a large farm, in any part of the United States, under cultivation, and a great many laborers gathering in the luxuriant crops, we infer, as a matter of course, that he who employs and pays all these men is the owner of the soil, and that he is in very independent and prosperous circumstances. But when you pass by such a farm in Ireland, and meet the farmer himself at the head of his twenty reapers, you know that he does not own one foot of the land, and that, in all probability, it will take nearly every thing he can earn, to pay the rent and the taxes. Thousands, who are surrounded with all the tokens of thrift and independence, are literally poor men, and would not be able, if their landlords were imperative, to meet their engagements. There is, no doubt, a large amount of wealth in Ireland; but it is in a very few hands. One third of the population, I have no doubt, are, in our sense of the term, *paupers;* that is, entirely without property; and all that another third possess, would scarcely be sufficient to feed and clothe them one year. Take away *two* out of the *eight* millions of inhabitants, and let them carry along with them all that they own, if that were possible, and but very little would remain in the hands of the other *six* millions.

I hardly need to say, that the great body of the Irish are extremely *ignorant* as well as mortally *poor:* for if poverty and ignorance are not twin sisters, their relationship is so striking, that it cannot be mistaken, and they are generally found in the same hovel. How can a nation of paupers be educated? Who will furnish the means of clothing their children, and sending them to school? Who will build the school-houses and purchase elementary books? Can any of the 2,385,000 of the laboring population of Ireland, who, according to the report of the king's commissioners, are in distress and require relief for *thirty* weeks in a year, do these things for themselves? Can the two or three millions more, who are a little better off, furnish the means? Will the rich land-owners, the lordly absentee proprietors of this beautiful island do it?

It would be wrong to represent, that the education of the Irish peasantry is wholly neglected. It is said, that many of them have an uncommon thirst for knowledge, and when they are taught, make rapid proficiency in the rudiments of learning. This encourages benevolent individuals to assist them, and there are several Hibernian School Societies in England and Ireland to which thousands of the poor are already deeply indebted; and I rejoice in being able to state, that the means and efficiency of these excellent associations are fast increasing. All, or nearly all of them, are Protestant societies. Very little, in comparison to the wants of the country, is done by the Catholics themselves, except to teach the absurd and enslaving legends of their church. And how can those who believe, that "ignorance is the mother of devotion," ever be expected to favor any popular system of education? At the same time, the Protestant school societies meet with great opposition from the Romish priests, whose influence over the people is almost unbounded; so that in some districts but few can be persuaded to send their children to school. Still, enough has been done to excite the gratitude of all the friends of Ireland, and to stimulate them to persevering and more vigorous efforts. It appears from the twenty-ninth report of the *London Hibernian Society*, for the year ending in 1835, that they had 994 schools, and 77,141, scholars; of whom, 29,629 were Catholics, and 47,512 Protestants. The *Sunday School Society*, which was formed in 1[illegible] has 2,813 schools, 20,596 teachers, and 214,462 scholars. The *Kildare Place Society* has 1,000 schools, with about 84,000 scholars. The *Irish Society*, for the education of the native Irish, through their own language, was formed in Dublin, in 1818, and has 588 teachers, and 16,950 scholars, of whom 330 are over fifty years of age.

Besides there is a *National Board of Education*, which was constituted in 1831, with an appropriation of £20,000 annually. Efforts are now making, both in and out of Parliament, to raise it to £200,000; but the measure is powerfully opposed, on the ground of its being a virtual endowment of the Catholic church in Ireland. It appears that in all the schools, there are about 630,000 scholars; but "what are they among so many?" *Six hundred and thirty thousand* only, in a population of *six millions*—for it cannot be supposed, that more than *two millions* out of the *eight*, of the whole Irish population, have private schools for the education of their children. And besides, probably about one half of the 630,000 are mere Sunday school scholars, who receive no instruction at all during the other six days of the week.

In several other respects, the present state of Ireland is truly deplorable—not so bad as it was in the times of the *White Boys* and the *Right Boys*, the *Hearts of Oak* and the *Hearts of Steel Boys*—nor yet so perilous as under the more recent confederacies of *Orangemen* and *Ribonmen;* but still such as to fill every philanthropic heart with pain and apprehension. However the general education of the Irish peasantry may be neglected, there is one thing which the Romish priests and political agitators of the country teach them, with great perseverance and fearful success; and that is, to treasure up all the wrongs which their fathers have suffered for six centuries, and concentrate them into the most deadly hatred towards the living protestant generation. However calm the surface may appear just now, in most of the counties, there are deep and dark agitations of which the government is fully aware, though they may be unsuspected by the common observer. It is absolutely terrific to think of those mighty energies of evil which lie in a feverish slumber throughout the island—of that vast accumulation of destructive elements, by the explosion of which, every thing might be swept off in an hour. Some of the old volcanoes have long been quiescent, and seem to be extinguished; but there is reason to believe that the very rocks which lie out of sight are molten with fervent heat, and no one can tell how soon a deluge of fire may burst out and roll over the land.

Does any one think that I exaggerate, let him go to Ireland. Let him con over the *fifty-nine* indictments for murder, which were tried at the last spring assizes, in the county of Tipperary alone. Let him ask the Lord Lieutenant how large a standing army it requires to keep the country quiet in a time of profound peace. Although it is now thirty seven years since the union which made Ireland one of the three kingdoms of the British empire, it has ever since been treated rather as a conquered province than as a sister kingdom. At this moment it is governed by twenty thousand bayonets, bristling all over the country, and under the direction of experienced and veteran officers. I do not complain of this. It may be necessary to ensure the public tranquillity. I believe it is. I have no question, but that the British government would gladly be relieved from the expense and the odium of this formidable military guardianship. I am persuaded that neither the whigs nor the tories wish to oppress Ireland. It has lately been asserted, on high British authority, that two thirds of the time of parliament is taken up in legislating for that one small island. No administration, for fifty years past, has known what to do with it. No one has been able to keep it from tearing out its own vitals, without the presence of a standing army. Whether this terrible necessity is invincible, by any change of policy, I have not time now to inquire; but I may possibly advert to the subject again in another place. At present, neither the lives nor the property of a million and a half of Protestants would be safe without this hateful and hated military occupation. And besides these 20,000 troops, spread over the island, it is found necessary to employ a "constabulary force" of 7,000 men to assist in keeping the peace.

To prevent the shedding of blood, it is found necessary to hold the parliamentary elections under the gleaming of swords and muskets. The last canvass which took place in Belfast, (certainly one of the most orderly towns in Ireland,) a few months before my visit, was attended with riot and murder. The member who was then chosen having deceased, a new election was ordered; and just as I was leaving the city, a company of dragoons entered it, having been sent for by the magistrates to keep the people in awe, and be on the spot to quell any disturbance that might arise, and be too formidable for the civil arm, aided by the ordinary police. A corps of infantry, I believe, was also in attendance. The election passed off quietly, but there is every reason to think that blood would have flowed, had not bayonets and and sabres been ready to avenge it.

Yours sincerely.

For the Boston Recorder.

LEAVES FROM THE PAPERS OF A GERMAN EMIGRANT.—NO. 2.

German Literature in America.

There was a time when, in England as well as in America, "German style," "German taste" and "German philosophy" were in very ill repute. Much that was only characterized by wildness and extravagance of thought or diction, or by obscurity, or a tendency to the mystical, was often and without much inquiry referred to Germany as its source. We admit that Germany was not entirely without fault in this matter, and that many works have appeared there since the middle of the last century, which seemed to justify the sentence which had thus been passed. In many cases, however, Germany has been far better than her reputation; since often the vilest and most pernicious works have first been offered to other nations by the medium of translations, while her more valuable productions followed too slowly, by this path, to destroy the general impression which the former had made.

This time of error and misapprehension has now passed away in a great measure. German polite literature, in translations like those of Wallenstein and the characteristics of Goethe, is likely to be regarded as a favorable light, even in point of taste and style; and German philosophy, when interpreted by a Cousin, will remove every odious association from the term by which it has become generally known to us.

We do not expect, however, that in this respect Germany will receive very soon its full desert at the hands of the Americans. The character of the subject itself does not admit of it. It would require much time and study to acquaint a German fully with the true state of the dispute between Dr. Taylor and Dr. Tyler in Connecticut, or in general with the elements opposing each other in the old and new school; and much less can we expect to enter very readily into the speculations of a nation, whose time and whose powers have been for years exclusively devoted to them. There is, however, a point of view from which we shall learn to respect these efforts, although we may not fully be able to understand them. From the time of the great Kant—whose very errors served to unfold new mysteries of the human heart—to the present time, the principal question has been, to reconcile the claims of religion and philosophy, and to reply satisfactorily to the inquiry, how much man owes to himself and how much to the world of sense. We cannot but respect those who have devoted their lives to a faithful reply to these questions, if we remember that in our age the large mass of the people cannot enjoy the blessings of an intelligent faith, unless its teachers have profoundly reflected on the relations between philosophy and theology and the general laws of the mind.

It has been often said by American writers, that there is a strong tendency in the eastern states, and particularly as far as the influence of the original settlers extends, to make religion rather a matter of the head than of the heart; that the philosophical inquiries into the grounds of our faith are too often carried from the school, where they can be alone settled in a profound and scientific spirit, to the unlearned portion of the community; and that consequently the proper relation between the members of the church and their spiritual head does not exist, whenever the former take upon themselves to decide on theological questions, for which their education at least, if no other defects, does not prepare them. Now, although we are by no means inclined to favor a rule of spiritual, literary or scientific aristocracy, such as exists for instance in the Catholic church,—we yet believe, that in regard to the general scientific grounds on which our faith is established, the people have to depend on the wisdom of those, who, by time and education not less than by great mental power, are alone capable to perform this task.

We have met, it is true, in these same eastern states, and even among the lineal descendents of the Puritan fathers, with many an instance, where we found Christian light and love most happily blended with each other; and we cannot think without deep emotion of the hours of social and delightful intercourse, which we have enjoyed with many of those who are now far away. If these leaves should ever meet their eye, may they kindly remember the stranger who owes to them the brightest and most delightful recollections of his American life. In general, however, we agree with our cotemporaries, in thinking that the truth is not sufficiently felt here, that true and deep feeling is the bond which unites man to man, and the essence and basis of religion. Nay, though we should meet occasionally with those who have a much more thorough knowledge of doctrinal theology than their spiritual guides, we could yet hardly believe that by this phenomenon the healthy state of the church could be materially advanced.

It is obvious that these considerations must impress us with the conviction how careful those ought to be, to whom the people must finally look up for information; how slow they ought to be, particularly in passing judgment on the writers of a country to which they alone have access, and of whose influence they alone can judge; and we cannot but think that this caution is occasionally neglected, when we find that a German theologian or philosopher is claimed at the same time by different parties in this country, while strictly speaking he cannot be said to belong to either party. Let it be remembered that but few of those who have the reputation of being the interpreters of Germany are such in the fullest sense and in every respect, and that it would be as unjust to expect that Germany should have all our improvements and our power of extending them, as it would be to hope that we should judge of all their steps in the world of philosophic speculation.

Far be it from us that we should throw down the gauntlet to any of those who have endeavored to acquaint us with Germany. On the contrary, we hail every step that is taken in regard to it. But our own experience warrants us in recommending the utmost caution, while we are engaged in communicating thoughts entertained by different nations on the most important of interests. It is a most delightful hope that we may know and love the good thoughts and works of other nations, without undervaluing those of our own country and people; but in regard to religion and theology we can only realize this hope, if we approach them in a truly tolerant spirit. Trusting in the truth of our religious convictions, we can fear nothing that science may attempt to shake them.

In conclusion, then, let us express the fervent wish that the language of Homer,

To thyself appearest
A mighty man and valiant, for no cause,
But that thy social intercourse is small,

may not be applicable to our unwillingness or slowness to become acquainted with all that may said to develope and confirm our earliest and dearest convictions; and that we may more and more learn to value the spiritual and intellectual treasures of a literature, which seems to be destined to become the interpreter of the most distant and different nations. And truly, if we look around on the various efforts in the field of literature, it would almost seem as if Germany were soon to occupy a very conspicuous place among them. As it occasionally happens that we meet with some new acquaintance, whose peculiar mode of thinking and feeling is so entirely in harmony with our own, that we feel as if we had met with a well-known and dear friend, so has been in many instances the spirit in which the German language and literature has been received by the American scholar. The more he becomes acquainted with the German language, the more does he learn to value the origin and the hidden treasures of his own language; while many of the productions of German authors, instead of exciting prejudice and unjust criticism, as is generally the case with works which bear the stamp of originality, are studied by him but with increased love and perseverance. Add to this, the kind and hospitable manner with which the German writer is almost invariably received by his American hosts, and the social enjoyments which form the favorite topics of the American when he returns from Germany, and we shall not think it too bold a flight of the imagination, if, by the peculiar phenomena, we are reminded of the time when our common Saxon forefathers in the forests of Germany joined in singing and sacrificing to the Great Wodan, or in gliding on their shields from the icy peaks of the Alps to meet their enemies.

RIGHT OF SELF-GOVERNMENT.

Every human being has this right. The State may not take away this right from its subjects, nor parents from their children, nor masters from their servants. The possession of human nature constitutes every person a sovereign over himself, and over others so far as is necessary to prevent them from trespassing on his right of sovereignty over himself. The servant is rightfully his own master, and master also of his lord, to the extent of forbidding him to interfere with his right of self-government.

On the other hand: The State has a right to govern its subjects, whether they consent to be governed or not. The authority of civil government over all those who come within its jurisdiction is absolute, or unconditional. A father may claim the most entire subjection to his authority from his children, and may enforce his claim by an appropriate penalty. A master may exert the most uncontrolled authority over his servant.

This is our creed. If any man says we are too radical, we refer him to the second clause of the creed for a refutation of the slander. If any man says that we are "pro-Slavery" men, or that we hold to the doctrine of passive obedience, we refer him to the first clause of the creed.

If we published only the first part of the creed, as some of our brethren do, we should expose ourselves to the charge of aiming to uproot and overthrow all civil and social institutions. If we published only the last, we should make ourselves liable to the accusation of apologizing for the sin of slavery and other forms of tyranny. But holding both extremes, we do not see how either party can come out against us. We are with you, Mr. Radical, and yet so as to have one foot on your side of the fence, Mr. Tory, and planted just as firmly as the other. We will not go to each of you in secret, without the knowledge of the other, and pledge ourselves to be of your party, but we now frankly and publicly give in our adherence to you both.

Should you both refuse to acknowledge us as of your party, because we are not exclusively with you, your refusal cannot alter "the nature of the case." We are happy to believe that your opinion cannot change our character. You may *think* that we are your opponents, or that we stand at zero and ought to pass for nothing. But if you mistake, what is that to us? We cannot "adapt" ourselves to a mistake—a notion—a brain image—an apparition. We cannot alter our character, and really become a nothing from a definite quantity, in relation to government, because we *seem* to you to be a cypher. This would be like telling a second lie to harmonize with the first. We should prefer that the first devious step should be retraced. And this particular instance, we should rather your optics were improved, than take a position where, with your present diseased vision, we should only *appear* to you to be right.

We repeat it, we give in our adherence to Radical and Tory. While we assert with the former that women, and children, and servants, have the right of self-government, we contend with the latter that they must govern themselves *as* women, children, and servants. The right of a woman to govern *herself*, is only the right to govern a *woman*. She must govern herself according to her nature, which is that of a dependent, and, in some respects, a subordinate, creature. So the right of a servant to govern himself does not necessarily imply any thing more than the right to govern a *servant*. It does not imply that he may step out of his place, and assume a station which does not belong to him.

The subject of civil government is bound to govern himself according to the relation which he sustains to the State. And the State does not make any aggression on his right of self-government, when it punishes him for violating that relation. It rather aids him in the exercise of his right. The child is bound to govern himself as a child; and the rebukes and chastisements of his father are helps, rather than infringements, of the power of self-control.

While we assert with the Tory, that the State should have absolute authority over its subjects, we maintain with the Radical, that it should exercise its power *as* a State. The President of the United States has no authority to punish his child *because* he is President; that would not be a presidential act, and it would be nonsense for him to refer to his office as the source of his authority for such an act. When we say that the State should be absolute in its control over its subjects, we mean, of course, the State *as* State, not as acting in some other relation, and out of its proper sphere. And what we have now said of the State, our readers can easily apply to the relation of a husband to his wife, of a father to his children, a servant to his master, and other relations too numerous to specify.

We have now laid down some general principles, which we shall probably maintain during the whole of our editorial life. We hope that none of those busy-bodies in other men's matters, who love what they call principle better than the official and personal character of a Christian brother, will hereafter charge us, on the one hand, with being the enemy of those who are deprived of the right of self-government, or, on the other, of wishing to prostrate the social and civil institutions of our country.

[*Ohio Observer.*

At the annual meeting of the Massachusetts Peace Society, the following gentlemen were elected officers for the ensuing year, viz: President, Rev. Charles Lowell; Vice President, Robert Waterston; Treasurer, J. P. Blanchard; Corresponding Secretary, Rev. Baron Stowe; Recording Secretary, William Brigham: Directors, Thomas Vose, Rev. John S. Stone, Bradford Sumner, Rev. J. V. Himes.

"DAY'S ACADEMY" & SEMINARY, at Wrentham, Ms.

THE next term in this Institution will commence on Thursday, the 2d of February. Tuition from $4 to $7, according to the studies pursued. Music, $10. A few young Lads can be accommodated with board in the family of the Principal. To such there will be an Evening Session of two hours, during which a Lesson will be prepared and recited. Jan. 27. 2w SAMUEL DAY.

NEW BOOKS.

THE Cause and Cure of Infidelity; with an account of the author's conversion. By the Rev. David Nelson, of Quincy, Illinois, late of Marion County, Missouri.

The Spirit of Holiness, by James Harrington Evans, A. M. Minister of John Street Chapel, with an Introductory Preface, by Octavius Winslow, Pastor of the Second Baptist Church, Brooklyn, N. Y.

Guide to the Lord's Supper; containing writings on the subject, by Dr. Morrison, Dr. Mason, Dr. Owen, Archbishop Leighton, President Dwight, Bishop Summer, Mrs. Graham, Dr. Scott and others. Just received and for sale by WILLIAM PEIRCE, No. 9 Cornhill. Jan. 20.

THE ODEON.

A COLLECTION of Secular Melodies, arranged and harmonized for four voices, designed for adult singing schools and for social music parties. By G. J. Webb, and Lowell Mason, Professors in the Boston Acad. of Music.

Livy, translated by Geo. Baker, A. M., in 5 vols. Nos. 24, 25, 26, 27, 28, Harper's Classical Library.

Bayle's Elementary Treatise on Anatomy, translated from the 4th edition of the French. By A. Sidney Doane, A. M., M. D.

No. 15 Sargent's Temperance Tales, Nancy Le Baron, founded on fact. Also, complete sets, bound.

Extracts from the Note Book of Mr. Percival Pug—illustrated by Sketches from his Portfolio—illustrated with Cuts. Jan. 27.

The American Gentleman's Medical Pocket Book, and Health Adviser;

CONTAINING a statement of the modes of curing every disease to which he is liable; and directions, in case of accidents on the road or at sea; with a full account of epidemic Cholera, of Dyspepsia, and of Sick-Headache; their causes, cure, and prevention. A popular description of the human Teeth; their formation, disease and treatment. By the author of the Lady's Medical Book.

The American Lady's Medical Pocket Book.

The Seasons; by James Thompson—to which is prefixed the Life of the Author. By P. Murdoch, D. D. Neat pocket edition.

Pollok's Course of Time. Neat edition.

For Sale by PERKINS & MARVIN, 114 Washington street. Jan. 27.

THE GREAT TEACHER;

CHARACTERISTIC of our Lord's ministry. By the Rev. John Harris, (England,) with an Introductory Essay, by Heman Humphrey, D. D. President of Amherst College. Second Edition. 1 vol. 12mo.

Mammon; or, Covetousness the Sin of the Christian Church. By the Rev. John Harris, Author of the "Great Teacher."

Memoir of William Carey, D. D. late Missionary to Bengal; professor of Oriental Languages in the College of Fort William, Calcutta. By Eustace Carey. With an Introductory Essay, by Francis Wayland, D. D. President of Brown University. 1 vol. 12mo. with a portrait.

Memoir of Mrs. Ann H. Judson, late Missionary to Burmah; including a History of the American Baptist Mission in the Burmese Empire. By Prof. James D. Knowles. New Edition, with a continuation of the History of the Mission.

For Sale by PERKINS & MARVIN, 114 Washington street. Jan. 27.

NEW REGISTER FOR 1837.

JUST Published by JAMES LORING, No. 132 Washington street,

The Massachusetts Register; containing the new State Legislature, new City Officers, U. S. Legislature, the population of towns in Massachusetts, Justices, Lawyers, Clergy and Physicians in the State, Postmasters, Militia, Colleges, Banks and Insurance offices, Societies, literary, charitable and religious, names of State Secretaries, chief Justices, Attorney Generals, Treasurers, Presidents of Senate, Speakers of the House from 1780, names of those now living, whose names were in the Register 40 years ago, presidential Elections from the time of Washington, Finances of Banks in Massachusetts, Manufactories in 1836, Apportionment of Surplus Revenue, Massachusetts School Abstract, Chronology of Boston Common, &c. &c. Jan. 27.

THREE EXPERIMENTS OF LIVING.

LIVING within the Means;
Living up to the Means;
Living beyond the Means.

Fifth Edition. Pages 142. Just published by S. COLMAN, 121 Washington street, Boston.

From the following *opinions of the Press*, it will be seen that the '*Three Experiments of Living*' is considered a decidedly interesting and useful publication.

'It is written in a pleasing style, and contains lessons on domestic economy, worthy of being read and pondered, by all classes of people.'

'We have read with much pleasure, this little volume, which is calculated to good. The author is well acquainted with the human heart, and desirous of elevating the tone of moral feeling in society.'

'We cannot too highly commend the work. It is practical in its lessons, simple in its language, excellent in its moral, and conveys its lesson in an irresistible and interesting manner.'

'If this book should fall into the hands of *novel readers*, they will enjoy the pleasure of a story well told.'

'A great curiosity is evinced to know who is the author. It is said to be written by a Lady; but her name, and whether married or single, no one knows. If she is not married, she ought to be.'

'The whole is designed to teach lessons of moderation and benevolence.'

'It describes *real life* in a manner that cannot fail to instruct, while it teaches most impressively that real independence is *living within the means*.'

'We have read a most excellent little work called 'Three Experiments of Living.' The book is decidedly one of the best exposes of the nature of the subjects upon which it professes to treat, that has ever fallen under our observation.'

Also from the Author of the Young Man's Guide:

'It is one of the best things in the English language. This unqualified praise is not given without a full and careful examination of its contents, and of their social and moral tendency.' Jan. 27.

Mineralogical and Geological Collections For Sale.

MESSRS. MATHER & HALL have large collections of minerals, fossils and geological specimens, to illustrate [illegible] which they will sell at reasonable rates. They will pack and forward sets of mineralogical specimens, well characterised, of fine quality, and many of them well crystalized, to any part of the United States, or to Europe, at the following rates, viz. 100 specimens for $25; 200 do. $60; 300 do. $100; 400 do. $150; 500 do. $225; 600 do. $300; 1000 do. $600; 2000 do. $1500. The prices necessarily increase more rapidly than the numbers, in consequence of the difficulty and expense of procuring rare species and varieties, after collections exceed a few hundreds of specimens.

Geological specimens, 2 by three inches, will be sent at two thirds the above rates; 3 by 4 inches, at the above rates; and if larger specimens be desired, they will be forwarded at a small increased price. Specimens smaller than those above mentioned, will be furnished to such as desire them, at reduced prices.

Specimens arranged in elegant or plain cases of drawers, each specimen labelled and contained in beautiful plaster of Paris trays, can be sent at proportionably increased prices. The trays alone are $6 per hundred.

Orders, if large, will be given twelve months in advance of the time for their fulfilment.

Payments are to be made one half at the time of giving the order, the other half on the receipt of the collection.

Orders for collections are to be addressed (post paid) to Messrs. MATHER & HALL, No. 95 State Street, Albany, N. Y. Jan. 27.

Minerals, Ores, Mines, &c. Examined.

W. W. MATHER mineral surveyor, mining engineer, chemist and metallurgist, and late instructor of chemistry, mineralogy and geology, and of the application of these sciences to the useful arts at the U. S. Academy at West Point, has established an office for the analysis and essay of minerals and ores, for the examination of mines, quarries and mineral beds, for communicating information upon the best method of smelting and working ores and minerals, to bring them to a marketable state, and for imparting all the various knowledge, which is a necessary preliminary to the successful prosecution of mining enterprises. So many mining operations are undertaken through mistaken views of their probable productiveness, and even of the nature of the mineral or ore, that it is deemed necessary for the public interest, that an office similar to that above mentioned, should be established. This professional knowledge is as important to the community, to prevent the undertaking of mining and metallurgic operations, where they would be unproductive, as to guide and direct enterprise to the most economical and profitable methods of working mines and preparing their marketable products. Mr. Mather has had several years experience in the various branches of his profession, and now solicits the patronage of the public. The office will impart information not only upon the subjects above mentioned, but upon the applications of all mineral substances to the various useful purposes of life. Letters (post paid) addressed to W. W. MATHER, mining engineer, No. 95 State street, Albany, soliciting information and enclosing a fee of $5 will be promptly attended to.—Should it be necessary to examine the locality of the mineral or ore, or make an essay, or chemical analysis, or make drawings, or give descriptions of machinery, furnaces, &c. &c. an additional fee will be charged, varying in amount according to circumstances. 2mo. Jan. 27.

NEW BOOKS.

THE Cause and Cure of Infidelity; with an account of the Author's conversion, by the Rev. David Nelson, of Quincy, Illinois, late of Marion College, Missouri.

The Spirit of Holiness, by James Harrington Evans, A. M. Minister of John Street Chapel, with an Introductory Preface, by Octavius Winslow, Pastor of the Second Baptist Church, Brooklyn, N. Y.

Guide to the Lord's Supper, containing writings on the subject, by Dr. Morrison, Dr. Mason, Dr. Owen, President Dwight, Bishop Sumner, Mrs. Graham, Dr. Scott and others. Just Published for Sale at CROCKER & BREWSTER'S, 47 Washington street. Jan. 20.

HOLT'S MISSIONARY ANECDOTES.

JUST Published by CROCKER AND BREWSTER, 47 Washington street,

ANECDOTES OF CHRISTIAN MISSIONS, compiled at the request of the Executive Committee of the Southern Board of Foreign Missions; by Rev. Edwin Holt, late secretary of the Board.

☞ This is an interesting work, which conveys in a most attractive form a great deal of information relative to our Missionaries abroad—their mode of communicating religious instruction to the heathen—the dangers and hardships which attend their important calling—and the benefits which their labors have produced upon a portion of mankind. A large portion of the anecdotes contained in this volume are new—but are obtained from the most authentic sources.—*Boston Merc. Journal.* Jan. 20.

THREE EXPERIMENTS.

THIS Morning will be published, at COLMAN'S Literary Rooms, 121 Washington street,

A new Stereotype Edition of the THREE EXPERIMENTS OF LIVING—price 25 cents; and on *Thursday*, an edition in neat embossed cloth, at 37 cents. A liberal discount will be made to those who may wish to purchase by the hundred for distribution.

Very many highly commendatory notices of the above, have been received, all of which agree in its being "practical in its lessons, excellent in its morals, and highly interesting in its manner." Jan. 10.

MILLED BLANKETS.

DREW & BABCOCK, No. 177 Washington-street, have on hand, an extensive assortment of Double Milled Blankets; also, Crib and Cradle do; col'd Counterpanes; crumb and Ironing Cloths, &c. Jan. 20.

BOARD.

WITH a handsome suit of Rooms for a Gentleman and Lady, or three or four Single Gentleman, may be had at No. 6 Beach street. P. Jan. 13.

NEW BOOKS.

JUST Published and for Sale at the Depository of the Mass. S. S. Society, 13 Cornhill,

Frank, the Irish Boy.

A Superintendent's Offering.

Also just received—

The Cause and Cure of Infidelity, by Dr. Nelson.

The Young Man's Closet Library.

The Love of the Spirit.

The Spirit of Holiness.

Guide to the Lord's Supper. C. C. DEAN, Agent. Jan. 20.

Conversations on the Animal Economy;

DESIGNED for the Instruction of Youth. By [illegible] Ray, M. D. Illustrated by numerous Engravings.

This book can need no other recommendation than that it was made by Doct. Ray, has received the sanction of Professor Cleaveland, and is used in many of our most respectable seminaries. For sale at Colman's.

Splendid New Work of Engravings. Finden's Tableaux, a series of thirteen scenes of National Character, Beauty and Costume, from paintings by various artists, after sketches by W. Perring; edited by Mrs. S. C. Hall. Received by Colman.

Book of the Indians. A Biography and History of the Indians of North America, from its discovery to the present time, comprising Antiquities, Manners, Customs, Laws, &c.; seventh edition, with large additions, embellished with engravings; by S. G. Drake. For sale at Colman's Literary Rooms.

A Catechism of Natural Theology, by I. Nichols, D. D. "Every house is builded by some man. He that built all things is God."

This valuable work, which is wholly free from any thing of a sectarian character, is rapidly coming into use in various Academies, and the higher classes of Sunday Schools. For sale at COLMAN'S. Jan. 20.

BLOOMFIELD'S GREEK TESTAMENT

THIS day published by PERKINS & MARVIN, 114 Washington street,

THE GREEK TESTAMENT, with English Notes, Critical, Philological, and Exegetical, partly selected and arranged from the best commentators, ancient and modern, but chiefly original; the whole being specially adapted to the use of academical students, candidates for the sacred office, and ministers of the Gospel; although also intended as a manual edition for the use of theological readers in general. By the Rev. S. T. Bloomfield, D. D., F. S. A., Vicar of Bisbroke, Rutland, (England.) First American from the Second London Edition, with a Preface to the American Edition, by Prof. Stuart, of Andover Theological Institution. In two octavo volumes, each volume containing 630 pages, on fine paper, in substantial cloth binding.

The second edition of this work, recently out of the press in England, and corrected, greatly enlarged, and considerably improved by the editor, is the one from which the American edition is copied. It contains the original text of the New Testament, from the text of Robt. Stephens, with such critical marks and annotations as will inform the reader what alterations have since been made, and the judgment of the editor what value should be attached to them. The notes, which are very numerous, are found beneath the text on each page; so that the convenience of the student is thus consulted. They are drawn from a great variety of sources, ancient and modern, as well as from the author's own mind. Previously to the publication of this work, Dr. Bloomfield published a *Recensio Synoptica* of commentators on the New Testament; a work not unlike to Poole's *Synopsis Criticorum*, excepting that it brings the account of critical remarks down to the time in which the author wrote. By the composition of such a work, Dr. B. must have been peculiarly prepared to make annotations of his own on the New Testament. His other studies also have contributed to render him a learned and mature Greek scholar.

The title page, as copied above, shows the general plan and object of the work. The Preface to the second edition states, that the editor has not only consulted commentaries more extensively than before, but looked through the works of the earlier reformers, both on the continent of Europe and in England, in order to gather their views of particular texts of Scripture. The punctuation of the text, the marginal references or parallels, etc., have all been the subject of special attention, and will be found to be improved. Notes which discuss the subject of *New Testament* [illegible], and also that of Greek idioms, have been enlarged. The additions to the exegetical notes are very numerous. Illustrations from the classical writers, and particularly from Josephus and Philo Judæus, (for the most part original,) have been incorporated with them. A short introduction, literary and critical, to all the books of the New Testament is given; the quotations from the Old Testament, are more amply exhibited and discussed; and remarks on the most difficult passages have been much more amply made than in the first edition.

On the whole, the work has been much enlarged, although from *condensation* of the matter and economy of printing, it occupies only about one hundred and ten pages more than the former edition. At the close are two very useful *Indexes;* the one of the principal *Greek words and phrases* commented upon in the course of the notes; the other of *special and important matters* which are treated of in the same. Jan. 20.

9-8 PILLOW CASE LINENS.

DREW & BABCOCK 177 Washington street, have received one Case 9-8 pillow case Linen—very fine and undressed; 2 Cases Linen Shirtings, stout fabric of HAND SPUN yarn; also, a few pieces extra fine for collars and bosoms; fine Linen Lawns; gentlemen's [illegible] Linen Cambric Hdkfs. &c. Jan. 20.

Colored Worsted Damask Piano and Table Covers.

DREW & BABCOCK, No. 177 Washington street, have just received, 1 Case colored worsted damask [illegible] covers, of new and rich figures and colors; drab, [illegible] blue, crimson, brown, scarlet, &c. Jan. 20.

LINEN SHIRTINGS.

LINEN Shirtings, of a very stout fabric, heavy and [illegible] dressed, constantly for sale by DREW & BABCOCK, 177 Washington street. Jan. 20.

LINEN DAMASK TABLE CLOTHS, NAPKINS

DAMASK Table Cloths and Napkins, of every [illegible] quality;—Also, French Towels; bird's eye Diaper; heavy Scotch Towelling; Huckabue Diaper; Russia Diaper; fine bleach'd Russia Linen; Russia Crash and Sheetings. For sale by DREW & BABCOCK, at their Linen Ware House, 177 Washington-st. Jan. 20.

Partridge's Original Leather Preservative, Or Oil Blacking;

A Patent Composition, for cleaning, [illegible] and renewing the color of Leather, rendering it soft, elastic, and completely impenetrable by the action of WATER-PROOF.

From the numerous testimonials which have been received from those who have used and fully tested it, as to the *Leather Preservative*, both as to its beneficial effects on Leather, in all its various uses, and especially when exposed to wet, as in Boots and Shoes, Harnesses, Carriage-Tops, &c., and also on Engine Hose and Bands, the Agent has the fullest confidence in recommending it as possessing qualities, [illegible] preferable to any other article used for the above purposes.

A NEW AND SUPERIOR ARTICLE.

CARBONACEUM, OR CHEMICAL BLACK, [illegible] production of a beautiful Japan Paste or Liquid Blacking. This is not only a cheaper and more economical article, but is as good—not to say better—as any [illegible].

For sale, wholesale and retail, by the [illegible] sole Agent, WILLIAM C. WEBSTER, N[illegible] a few doors from Court street; and also by [illegible] Everson, No. 201 Pearl St., opposite Oak street, [illegible]

Also—*Labarique's Blacking—a beautiful article*—*Neville's Red and Black Writing Ink, and Ink Powder*. For sale as above. [illegible]

LITHOGRAPHY and Copper-plate Printing.

THE Subscribers have opened an establishment for the purpose of executing Lithographic and Copperplate printing of every description; as

Lithographic Portraits, Views of Buildings, Landscapes, Maps, Plans, Commercial Blanks, [illegible] Circulars, &c.

Business and Visiting Cards, engraved and printed at short notice.

Also, for Sale,

A collection of Lithographic and other prints—such as often met with in this market. Prices low.

They engage that their work of every kind shall be well executed, and on reasonable terms.

Oct. 14. 6m. JENKINS & COLBURN, 56 Cornhill.

THE Subscriber, grateful for the [illegible] he has received, would inform the [illegible] that he continues to keep constantly on hand PIANO FORTES manufactured by BROWN & HALLET, at their [illegible] corner of Washington and Essex streets. [illegible] ments are made in the most perfect [illegible] materials, by the first rate workmen, and [illegible] equal to any others in point of tone and [illegible] and style, and will bear examination [illegible] they should stand upon their own merits. [illegible] self to make good instruments, and will [illegible] assed judgment of Professors, whose [illegible] The instruments will be sold at the lowest [illegible] orders from abroad shall be executed as [illegible] person purchasing came to the Factory. [illegible] be so packed as to be sent to any part of [illegible] perfect safety. Ladies and gentlemen are invited to call and look, before they purchase elsewhere.

Sept. 23. eowly. SILAS ALLEN, Jr.

$20 REWARD!

ON SATURDAY, 21st inst. taken from the entry of No. 8, Howard street, 2 Surtouts and 1 Wrapper.

PARTICULARS—The Surtouts were both [illegible] sleeves lined with brown linen, and one lined with black silk, the other with black bombazine. The Wrapper was black goat's hair camblet with a cape—the [illegible] with black silk and attached to the coat [illegible] eyes—the lining to the coat black bombazine [illegible] ed with silk velvet, and silk velvet collar.

N. B. The above reward will be paid for the [illegible] property, or in proportion for the property [illegible] it.

JOSIAH COLBURN,
THERON E. CLARK,
JOSIAH F. COLBURN.

Jan. 27.

TOMB FOR SALE.

FOR Sale, a *Large New Tomb* under Park Street Church. Inquire of N. WILLIS, No. 11 Cornhill. Aug. 26.